Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

THEOLOGICAL SEMINARY NEW YORK

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A Defender of the Faith

REV. A. PRICE HUGHES, in the February 27 issue of *The Methodist Recorder*, London

It is now over four months since my son, David Price Hughes, was reported "missing" after one of the great air battles for London. Since then nothing has been heard of him or his plane. He had been in the Royal Air Force for nearly five years, and was a flight-lieutenant. He was not quite twenty-three years old when he failed to return to his base.

I have in my notebook a copy of his confidential report of three years ago, and I prize it greatly: "A zealous and hard-working officer who continually sets a fine example to others, and will grow into a first-class officer—an asset to any unit." He fulfilled the prediction. For two years he was pilot instructor, and then under stress of need he was appointed to a fighter squadron.

* *

In August of last year he was busy driving back the invaders. On one occasion, while acting squadron leader, his squadron made first contact with a mighty "armada" of German planes. He himself shot down five of the enemy planes. Then came September 11; in the morning he wrote us a wonderful letter and in the afternoon he went up to meet another invading host. When last seen he was chasing German bombers to the South Coast. Since then there has been a silence that seems to widen and grow. I understand more fully now the anguish of the old Hebrew king who, after hearing bad news, went up to his royal room, crying as he went, "O my son Absalom! my son, my son Absalom! would God I had died for thee!"

But we have his last letter, which we shall ever treasure, whether he comes back to us or not. He told us how glad he was that his duty was the defense of London, since he was thus defender of his own dear people, and that in all things he was keeping the faith in which he had been brought up in his home. That is how I shall always think of him—a Defender of the Faith. We cannot think of him as silent and still. He was so vivid and vital; his laughter and love made life richer for others. Letters from many parts of the country speak of his daring, his kindliness, and his love of fun and adventure. To me he has deepened the meaning of the cross and increased the yearning for immortal life. Thus truly he is still a Defender of the Faith.

* *

Within the Faith he held was a passionate belief in the right of every man to mental, moral, and spiritual freedom. It is the faith of an Englishman; it belongs to his heritage; it is bred in his bones; it is latent in his language. The average Englishman would rather die like a man than live like a slave. Much more is it the faith of a Christian. "If the Son shall make you free, ye shall be free indeed." Christian liberty is not the right to do as you like, but the power to do as you ought. It is not just the right to die; it is the right to live fully and well. It is not permission to exploit others, but opportunity to develop the self. It is allegiance to Him whose service is perfect freedom.

Within the Faith my son defended was a clear belief that righteousness has eternal validity. He knew the reality of the moral world. He loved fair play. How many times I remember his championing the cause of some small boy being bullied. He was a crusader for righteousness. We live in a moral world. We may choose the seed, but the harvest is determined by universal and spiritual forces beyond our control. No man can sow the seed of a sensualist and reap the harvest of the saint. The moral laws of the universe are beyond human control. Butler's great word is still true: "Had conscience might as it has right, it would rule the world." Human desires cannot demand moral sanctions. A prize-fighter is not the best advocate. Physical violence never settles moral questions. That is why injustice rankles so deeply within its victim. The demand for fair play witnesses to the reality of the moral world. That is why every good man is the enemy of false values and views. As Oliver Wendell Holmes once said, "the devil has many tools, but a lie is the handle to them all."

* *

Within the Faith that David defended was the unfailing belief in the value of human personality and its survival after death. He was sharing in worship with us one Sunday, standing by his mother singing a great hymn. He pointed to one particular verse and said to her: "Whatever happens to me, always remember this is true." This was the verse:

"That death seems but a covered way which opens into light,
Wherein no blinded child can stray beyond the Father's sight.
And so the shadows fall apart and so the west winds play;
And all the windows of my heart I open to the day."

There are times when nature seems to deny our faith in human value or survival. But there are great human experiences that demand the faith, and there are great divine words that declare it. Jesus said, "Because I live, ye shall live also. He that believeth in me shall never die." In such great words the human heart can rest. At the end of the road is the gate of life everlasting.

In our home we hold this faith with firm hands and sure strength. I shall hold and preach it all the more clearly when I remember my son and his message. But the best way to defend is to obey. How much richer would religious England be if our fathers had been more eager to obey their Bibles than to defend them. The best argument for God is Godliness; the surest evidence for Christ is a Christian. So, all the days of my life, my faith and my son shall have deep meaning for my mind and clear influence over my ministry. I, too, will be a Defender of the Faith.

The Stars Still Shine

During the recent experimental "blackout" in Seattle, Wash., Dr. John Benjamin Magee, formerly pastor of the First Methodist Church of Seattle and now president of Cornell College, Mount Vernon, Iowa, was there in the city. He described his reacti to the experience as follows:

"I had gone to the railroad station, b having a few moments before the train w to leave, I waited to watch the performan The station was being locked against possib hold-ups during the 'blackout.' We stood the plaza, aud saw hundreds of people po out of the buildings into the streets.

"When the time for the 'blackout' cam there was a hush, as though something on nous was going to happen. Suddenly the ci became a ghost town. All lights went o No cars, no autos, no traffic was movi anywhere. It was a city of whispers. Abo could be heard the droning of planes simul ing attack.

"As our eyes became adjusted to the dar ness, it occurred to me that not all t lights were out. I looked up into the sk and the moon was shining. It was the bi gest, brightest moon I have ever seen, again the darkness of the earth. The stars we shining like jewels in their distant places.

"It reminded me of the peasant on t Vendee who, when threatened by his ove lord with complete annihilation of his cro and herds and houses, answered, 'But, Mo sieur, you will leave us the stars, won't you

"So in the night of blackness, the glorio host of heavenly bodies brought to o minds that we were not forsaken, and th no 'blackout' by man could be permanen God was still in His heaven. . . . And th lights came on, and the city was alive again

If a Man Die—

CHARLES STELZLE

[Dr. Stelzle was working on this article the day before his death, and it was read at the service at his grave by Dr. Spencer Miller, Jr.]

If a man die, shall he live again? No- because he shall never die. There's som thing in man that lives forever.

You are the same man that you wer twenty years ago, but your body has bee replaced several times during this period- your brain is rebuilt twice each year.

But Memory remained with you clea through this transformation.

Nothing is ever destroyed. Coal burn but the ashes and smoke and gases precisel equal the original bulk—they have simpl taken on another form.

Arguing from the indestructibility of ma ter, can you believe that memory and hea treasure and soul culture perish?

When a tree has borne leaves and frui its work is done. But not even the wise man who ever lived had finished his wor when "death" came—he was just beginnin to understand.

Can this be all of life for him? Is ther nothing left but a hole in the ground? Doe this seem in harmony with God's metho which in everything else brings us on fro glory to glory?

Many of man's faculties are like un wrapped tools in a chest—unexamined, un named—waiting for use in a future world.

We know that perfection cannot be rea ized in the present world—there must b something ahead—the immortality whic will permit us to see the fulfilment of ou dreams.

And this new world would be incomplet without those who struggled to bring me nearer to perfection in the present world.

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Easter Hope---Incentive to Perseverance

ARTHUR HEDLEY

open-air preacher, addressing a large crowd on the ngs experienced by the believer in this present life, red that, even if death proved to be the end of all s, Christians had the best of it in this life. There is truth in this statement; for a life of righteousness is than a life of licentiousness, a life spent for others far greater satisfaction than a life of selfishness. But not the hope of immortality, of eternal fellowship Christ, which inspires the Christian to live a life of ess and service? It is doubtful if any other incentive d be powerful enough to save us from selfishness in.

e apostle Paul refused to admit that the believer had est of it if there was nothing beyond this life. "If in present life we have a hope resting on Christ and ng more, we are more to be pitied than the rest of vorld" (1 Corinthians 15:19, Weymouth's version). ealized the utter futility of everything if, as some ed, Christ had not risen triumphant over death. In a case his preaching was a waste of time, and worse, s guilty of falsehood (verse 15), faith was vain (verse nd all his faithful service, his suffering and sacrifice for nothing (verses 30-32).

l links the eternal future with the living present se he saw how vital they were to each other. Real- the momentous consequences of Christ's resurrec- he goes to great trouble to prove that the faith and of the believer are built on a sure and solid founda- Luke, the beloved physician and devoted friend of declared that "Christ showed himself alive after his n by many *infallible proofs*" (Acts 1:3). The apostle substantiates this affirmation by presenting a for- ble list of first-hand witnesses of Christ's resurrection rinthians 15:5-7). Then he adds: "Last of all he was f me also, as of one born out of due time" (verse 8). se Paul had everything to lose from a material point w if he became a Christian, nothing less than the nal appearance of Christ to himself would convince hat the crucified Jesus of Nazareth was indeed the f God and Saviour of the world. Absolutely sure of sition, Paul strikes a note of confidence, conviction, and certainty when refuting those who denied the resurrection of Christ. "But now *is* Christ risen from the dead" (verse 20).

Then he proceeds to show the course of future events and the manner of the believer's resurrection. One has always felt that, when Paul came to the concluding passage of his great chapter on the resurrection, it was with a shout of triumph that he penned the words: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (verses 55-57). Finally, he exhorts believers to remain stedfast, unmoved, when confronted by those who would rob them of their faith and hope, and make them feel that all was futile. Because Christ lives, their good work is seen and will not go unrewarded. "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (Verse 58.)

We live in days when it is so easy to feel that our service for Christ is in vain, and we need some great incentive to inspire us to carry on bravely and faithfully, until the very end. There are so many unspiritual forces at work in the world today, making Christian service so much more difficult than it was some thirty years ago. One needs a strong faith, a mighty hope, and a stedfast courage to be *always* abounding in the work of the Lord.

Some years ago the writer sat in a small hotel bus with an elderly minister and his wife, when they were leaving a little rural town in Scotland where they had labored faithfully for several years with little evident result. In despair he had resigned and now, as we drew near to the station, his eyes were filled with tears. Standing up, as though addressing the people of the town for the last time he said, with a great sob in his voice, "Good-by—I've given you my best, but you've made no response."

So many are feeling that their prayers and labors are in vain. If you are tempted to think that all you do is futile, remember you are in good company. Even the valiant-hearted Paul felt like this when he saw his good work

(Continued on page 349)

WORLD'S GREATEST SERMONS

Two Greek Books on the Life Beyond

GILBERT HAVEN

The first man is of the earth, earthy: the second man is the Lord from heaven.—1 Corinthians 15:47.

While hastening on the sad errand of a funeral to my native home and parental roof, I beguiled the tedium of travel and the sorrowfulness of heart with readings by the way. I had two books with me, in which I daily buried the slowly flying hours—the "Odyssey" of Homer and the New Testament. I had come, in the reading of the former in course, to the visit of Ulysses to the realm of departed spirits, and my mind naturally wandered in the other among those passages that talk of the world unseen. You can hardly imagine the contrast. Both works written in the same language, both composed by men of the highest capacity, both treating on the same subject, and both solemnly considering this theme; but how different each from the other!

This is the story of Homer: Ulysses, having been confined a prisoner by the arts of Circe for many long months, begged to be allowed to go home. She granted him permission, but told him he must first visit the abode of the dead and inquire of a dead soothsayer as to his future.

Under her direction he sails from her island straight to the land of shades, Cimmeria. Thus Bryant translates his description of that country:

> There lies the land, and there the people dwell
> Of the Cimmerians, in eternal cloud
> And darkness. Never does the glorious sun
> Look on them with his rays, when he goes up
> Into the starry sky, nor when again
> He sinks from heaven to earth. Unwholesome night
> O'erhangs the wretched race.

Into this thick darkness he comes, lands, digs a trench, pours into it the blood of a black sheep, and the ghosts come thronging round, eager to taste the blood, which was requisite before they could acquire the gift of speech. He sees naught here but shades.

Bear in mind the universal unhappiness of these spirits. Not one is in heaven. It is Cimmeria, a shade, and they its shadows. The first he spoke with was one of his companions, who a day or two before, drunk, had fallen off a roof, where he was slumbering, missed the stairway, and broken his neck. "The phantom sobbed" its reply, and weeping and wailing told how he was slain.

Then came his mother. She drank the blood which enabled her to speak, and told in piteous tones her piteous state. She asks:

> How didst thou come, my child, a living man,
> Into this place of darkness? Difficult
> It is for those who breathe the breath of life
> To visit these abodes, through which are rolled
> Great rivers, fearful floods.

How sad the confession! His own mother, high-born and gentle-hearted, in the place of darkness! She sadly tells the story of the dead. The soul flits hither and thi like a dream, and always in and with darkness.

The men, he said, were in as lamentable a plight as women. Agamemnon, when he had drunk the blood,

> Wailed aloud, and, bursting into tears,
> Stretched out his hand to touch me; but no power
> Was there of grasp or pressure, such as once
> Dwelt in those active limbs. I could not help
> But weep at sight of him, for from my heart
> I pitied him.

Such is the aspect of the chief of the men whom Uly had known—king of the Greeks, head of their armies conversing together they confined themselves to the p There was no present and no future. "Thus in sad talk stood, and freely flowed our tears."

Achilles, the greatest of the Greeks, the pet herc Homer, draws near. He ruled among the dead, yet declared of his condition:

> Noble Ulysses, speak not thus of death,
> As if thou couldst console me. I would be
> A laborer on earth, and serve for hire
> Some man of mean estate, who makes scant cheer,
> Rather than reign o'er all who have gone down
> To death.

How powerful his confession! How it tells against t who declare there is no light in revelation, no differe between Christian and antichristian states! To be a the slave of the meanest man, is better than to rule all the mighty dead.

This is one Greek book on the future state. It is the that nation afforded to its people. It is better than other nation, without the Bible, afforded its people never improved to the days of Christ. Plato adds no l to Homer. Socrates leaves off his discussion with a gu he has no real knowledge. Virgil has Elysian fields, but most of his spirits fail to enter them.

Listen! There is another Greek book, the work of eral penmen, some native to the tongue, most fore written about two thirds of the time back between us Homer, nearer to his age by a thousand years than to c

The Lord from heaven is the second man. He has co He has brought life and immortality to light. "I am resurrection, and the life: . . . whosoever liveth believeth in me shall never die." "Destroy this temple, in three days I will raise it up. . . . But he spake of temple of his body." "I lay down my life of myself. I power to lay it down, and I have power to take it ag This commandment have I received of my Fath "Verily, verily, I say unto you, The hour is coming, now is, when the dead shall hear the voice of the So God: and they that hear shall live. For as the Father life in himself, so hath he given to the Son to have in himself. . . . Marvel not at this: for the hour is com in which all that are in the graves shall hear his voice, shall come forth; they that have done good, unto the r

on of life; and they that have done evil, unto the resur-
on of damnation." What august, what awful power
re! Tenderer are other words: "Let not your heart be
bled: ye believe in God, believe also in me. In my
er's house are many mansions: if it were not so, I
d have told you. I go to prepare a place for you. . . .
l come again, and receive you unto myself; that where
, there ye may be also." How infinitely different this
Achilles striding off over the meadows, leaving his
nful inferiors shivering in the darkness!

rist, our Leader, does not thus stride gloomily and
htily away. He talks to His companions, who are
ul and affrighted, in the most cheering manner.
e He goes to Gethsemane, to the agonies and bloody
, which He saw and would not flee, for four chapters,
h must have been for an hour, He enlarges on cheer-
nd helpful themes. He tells them for the first time dis-
y about the third Person in the Trinity, and unfolds
twofold character and work—Sanctifier and Com-
; especially the latter, as they were to be in especial
of the latter. Being divine, and after these bold and
ful words, to prove they were no mere boast, He con-
nds to die. Weakest of the weak, He mounts the
He lays down His life as powerless as a babe. Death
complete dominion over Him. He wrestles not. He
orth no effort to save Himself. He does not even toss
vrithe in natural resistance to His fate. He goes, not
Ulysses, and Orpheus, and Hercules, alive to Hades;
ike every other man, He goes dead.

e victory is complete. He is shut up in the tomb.
ed is the door, a great stone rolled before it, sealed,
vatched by a band of soldiers. Can Death ask for a
compliance with his conditions? When, lo! He is
ere! He is arisen. He is gone! Death is outwitted,
nastered. He is lifted up triumphant over death. He
all men unto Him. Then comes the application of
ictory. His words, His works, His own divine deed,
to tell on the world above. He ascends to heaven,
he story flies through the world. "Jesus and the
ection" His disciples preach, and everybody hears.
reject, some despise, some hate; all hear. Persecutions
but they hear the more, "Jesus and the resurrection."
comes violently, but they hear the more yet. For
the assembled authorities and populace of Jerusa-
on the very spot possibly where Jesus sank power-
the grasp of death,—the first of His newly con-
preachers and disciples, probably a convert of the
costal days, His first witness, declares with his dying
at his dying eyes behold "Jesus sitting at the right
of God," and he asks Him to receive his spirit.

nceforward fled the mighty word over the realms
Homer sung, over the realms where Ulysses sailed,
d the great sea, and over the voluptuous East, and
e icy North—the word flew, "Jesus and the resurrec-
The future of man is secure. He shall come forth.
all renew himself in glory everlasting.

n came the letters of argument and consolation;
describing the intermediate conditions, so far as
ption is permitted and allowable; letters limiting the
ess of the human fancy and human hope within
unds; letters suggesting the time and manner of this
t, yet equally careful to abstain from too great detail.
wonderful are some of their passages! Read them by
de of Homer's lines, and how his graceful rhythms
and decay! "We know that, if our earthly house of
bernacle were dissolved, we have a building of God,
se not made with hands, eternal in the heavens."

"We know!" No Greek before them ever knew—nay, ever dared to guess—this sublime fact. "For me to die is gain." Socrates and Cicero never dared say that, nor Homer, nor Achilles. "To die, gain?" Whence know you this? Only because the Lord hath come from heaven, and hath transformed the earthly into the heavenly.

That fifteenth of First Corinthians, written to the most sensual and voluptuous city of Greece, how it shoots its light across the ages of the grave and shines bright over its farther gate! How it lifts up that graceless city through its saints into the heights of grace! How it riddles all mere physical ascension and every attempt to abolish the bodily resurrection! What a shout it sends through the hollow depths of Hades! "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

These passages grow denser and more delightful as we draw toward the close. The letters have more in them than the Gospels, Corinthians than Romans, John than Paul; and all consummate themselves in the grandest book in the world, the Revelation. What care we that we cannot understand its trumpets and vials and horsemen and horns? We cannot understand the convulsions of symphony, but we can the gentle melody that purls through the roaring, surging, upheaving mass of song. So through this brook runs every stream of melody—the beatitude of the spirits of the holy dead. It opens with the promises of this bliss: "These shall follow the Lamb whithersoever he goeth." "They shall sit on my throne." They shall be led to "living fountains of waters: and God shall wipe away all tears from their eyes." And so on and on through this book of disclosure appear harpers harping on their harps; crowds on a sea of glass mingled with fire, yet never breaking nor burning; rivers of water of life; trees laden with precious fruits, which drop their richness every month, until the glorious golden city breaks on our view, with its gigantic gates, each a single pearl, its wall of specified precious stones, its light the Lamb, its temple the Lord God, its people the saints of the Most High.

Here we must pause. How infinite the distance from Ulysses crying as he is drawn into dark Cimmeria and fleeing from its multitude of ghosts, "the innumerable nations of the dead," and John talking with the angel who measures the city, and beholding its inhabitants, and listening to their songs! That is the change wrought in the race of man by the gospel. That is the immortality Christ has brought to light. That is the Lord from heaven already dwelling among men and giving them a joy of peace and assurance such as never could otherwise be known.

The Christian's heaven is no mixed, promiscuous muddle, like a world's town, and sometimes like a world's church. It is separate, seclusive. Forever so: "He that is filthy, shall be filthy still; he that is holy, shall be holy still." See to it that you accept the book of God, the only revealer of the life beyond. Accept it with its own limitations. Accept it in honest fear of falling. Accept it in humble hope of standing. Accept it in joyful assurance of possessing heaven. Accept it for your consolation, for your perfection in righteousness. What things we have seen enter these realms. Yet all who have entered in Christ are in Him today, and shall grow in bliss till the ripening hour of the resurrection, when the Lord from heaven shall again appear, take the earthly with the heavenly, and take both earth and spirit in its new and heavenly unit unto the glory which He had with the Father before the world was, the glory everlasting.

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"What Is Man?"

One of the supreme honors that can come to any American scholar is an invitation to deliver the Gifford Lectures at the University of Edinburgh. Prior to 1939, four leaders of thought in this country had served in this capacity: William James with his "Varieties of Religious Experience"; John Dewey with his "Quest for Certainty"; Josiah Royce expounding "The World and the Individual"; and William E. Hocking. In the spring and fall of 1939 a fifth American, Professor Reinhold Niebuhr of Union Theological Seminary, filled this lectureship. Fatefully enough, the approaching crisis in European civilization provided an appropriate background for the theme of these addresses, "The Nature and Destiny of Man: A Christian Interpretation." The material then presented is to be divided into two volumes, the first of which, dealing with "Human Nature,"* is now available. The second is scheduled to appear within the year.

Dr. Niebuhr defines the purpose of this study when he expresses the "conviction that there are resources in the Christian faith for an understanding of human nature which have been lost in modern culture." Modern culture, he asserts, rests generally on one of two philosophies, idealism or naturalism, both of which are incomplete in their analysis of man. In the first part of this volume the author contrasts the classical, Christian, and modern views of man. He carefully charts the philosophical and social channels through which reflective thinking on this subject has flowed through the centuries. On the basis of this erary graph he concludes "that the modern n arrives at contradictory conclusions about the rela of vitality to form in human nature; . . . that (it) to find a secure foundation for the individuality w it ostensibly cherishes so highly; and that its estim of human virtue are too generous and optimisti accord with the known facts of human history."

To correct this distortion, our social thinker dev the second part of this book to a study of man f the Christian point of view. Beginning with its Bib basis, he traces through the years the doctrine of n now as sinner and then again as the locus of *"jus originalis,* the law of love."

It is at once evident that we have here one of most significant books on religion of the decade. important because its theme is so pertinent to cont porary life. It is outstanding, also, because it forn résumé of much that Professor Niebuhr has pr ously written. It is expressive of his originality, p tration, and synthesis of ancient thought and moc facts.

*THE NATURE AND DESTINY OF MAN: A CHRISTIAN INTERPRETATION. I—Human Nature. By Reinhold Niebuhr. Gifford Lectures. Charles Scribner's Sons: New York. Price, $2.75.

Cover

Beautiful halftone reproduction of a mural paint of the resurrected Christ calling upon all men ev where to come unto Him—a painting that was p sented to First Methodist Church, Portsmouth, N. by Jacob Marshall, in memory of his wife, who c in June, 1940—appropriately appears on the fr cover of ZIONS HERALD this week as our Easter pict The painting, which is located in the rear of the a back of the pulpit, was dedicated on December The artist is Harry Hayman Cochrane of Monmou Maine, widely known for his excellent work i number of New England churches.

This Week's Preacher

A former editor of ZIONS HERALD, Gilbert Ha (1821-1880), is this week's preacher in the series the "World's Greatest Sermons." His "Two Gr Books on the Life Beyond" is considered to be high-point effort in preaching of this distinguis reformer, editor, and bishop. That the "Two Gr Books" sermon was not mere pulpit eloquence the expression of the profound convictions of the m is well evidenced by the words he spoke to friends his dying hour. He said:

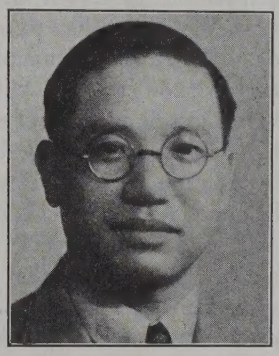
> It is so delightful dying—it is so pleasant—so beautiful—the angels are here—God lifts me up in His arms. I cannot see the river of death—there is no river—it is all light—I am floating away from earth up into heaven—I am gliding away unto God.

Gilbert Haven was a colorful personality, one the most brilliant leaders ever produced by Ameri Methodism. Graduate of Wilbraham Academy a Wesleyan University, he spent some years in tea ing, and in pastorates in the New England Conf ence. He was elected editor of ZIONS HERALD in 18 and bishop of the Methodist Episcopal Church 1872.

ee New Bishops

ighly satisfactory indeed were the episcopal elec- s at the China Central Conference that has just urned its meeting in Shanghai. Three distin- hed leaders—two Chinese and one American— chosen for the office of bishop by the 111 dele-

Z. T. Kaung



W. Y. Chen

in attendance out of a possible 116 that might been present. According to a radiogram received e Herald on Wednesday of last week direct from eat of the Conference, Dr. Z. T. Kaung, Chinese r of Moore Memorial Church, Shanghai, was d on the first ballot, and Dr. W. Y. Chen, sec- y of the National Christian Council of China, on econd. The third man chosen was Dr. Carleton , secretary of the American Bible Society in a.

hop Kaung (Kiang Chang-chuen) is a product e mission schools of the former Methodist Epis- Church, South. He born in 1886 and d the China Confer- of the Methodist opal Church, South, 914. It was while vas pastor of Allen orial Church, Shang- of which Mother g and her daughters members, that he zed Generalissimo ng Kai-shek. Later, Kaung became pastor John's Church, Soo- . Moore Memorial Church, Shanghai, from the rate of which he has now been elected to the opacy, is an institutional church and during the years has been caring for refugees and homeless e, feeding daily from three to four thousand per- Bishop Kaung has a wide reputation as an evan- . He is chairman of the board of trustees of ow University, chairman of the Executive Coun- the National Christian Council, president of the nt Volunteer Movement in China, and a mem- f the board of managers of Nanking Theologi- minary, of the Chinese Home Missionary Society, f the China Sunday School Union. He has been

Carleton Lacy

in the United States as a delegate to two General Conferences.

Bishop Chen (Chen Wen-yuan) comes to the episcopacy from the field of higher education. He was born in Foochow in 1897 and is a graduate of the Anglo-Chinese College in his native city. Early in his career he served as social secretary of the Foochow Institutional Church and principal of Tsing Daik School. Later he pursued courses in Syracuse University, Syracuse, N. Y., graduating in 1918. He received his master of arts degree from the same institution in 1919. For a while he was lecturer in Chinese history at Syracuse. After his return to China he served as teacher in the Foreign Language College, Foochow. Joining the Foochow Annual Conference in 1921, he was appointed superintendent of the Foochow Institutional Church. He also served as adviser to Governor Sah Chen-ping of Fukien and to the salt commissioner of Fukien province; pastor of the Foochow Student Church; lecturer on religious education in Fukien Christian University and on comparative religion in Hwa Nan Women's College, Foochow. Later he studied social psychology with William McDougall at Duke University and received his doctor of philosophy degree in 1930; lectured on Chinese nationalism in America and Europe; attended Cambridge University, England, 1928-29; University of Paris and Berlin University, 1930-31; and participated in a series of lectures on China with Sir Frederick Whyte, Commander Stephen King-Hall, and the Earl of Gosford for the British Broadcasting Corporation, London, in 1929. Returning to China in 1931, he became professor of psychology, chairman of the Arts Faculty, and acting president of Fukien Christian University. He has been general secretary of the National Christian Council since 1936. Bishop Chen is the author of "Religion and Personality," "Psychology and Religion," "Mental Hygiene," and "Chinese Temperament and Chinese Culture."

Bishop Lacy, who for more than four years has been the Herald's China correspondent, was born in Foochow, China, the son of American missionary parents. He is a master of the Foochow dialect of the Chinese language. He was graduated from Ohio Wesleyan University in the class of 1911. He is also a graduate of Garrett Biblical Institute and studied for a time at Columbia University. He holds the degrees of bachelor of arts, bachelor of divinity, master of arts, and doctor of divinity. For several years he was in the pastorate in Michigan and Wisconsin, but in 1914 he was appointed a missionary of the Methodist Episcopal Church and sent to Foochow. Bishop Lacy has served in both educational and evangelistic work, and for a period was president of William Nast College in Kiukiang. Since 1921 he has been in Shanghai as China agent of the American Bible Society.

A second cable to the Herald from Shanghai gives the assignments of the bishops in China—Bishop Ralph A. Ward to Shanghai, Bishop Kaung to Peking, Bishop Chen to Chungking, and Bishop Lacy to Foochow.

THE GIFT OF THE MORNING STA

No book in all the Bible deals with man's future life quite so comprehensively and colorfully as does the Revelation of St. John. And yet its prophecies and predictions are so embedded in symbolism, and the meaning of its arresting pictures is so obscure to the ordinary mind, that one almost despairs in one's attempt to apprehend its message. Probably no book in all the Scriptures, with the possible exception of Daniel, has been subjected to more widely diversified interpretations than has this last book of the Word of God. Fanatics in religion have seized upon some of the dramatic forecasts of John and have read into them definite applications to concrete happenings in history, both past and future, and have even been bold enough to fix the actual dates of coming events.

But running through all the strange and sometimes weird symbolism of the book will be found a wealth of high spiritual lessons and an abundance of practical moral precepts. At the very beginning—in chapters 2 and 3, for example—John repeats a phrase again and again the significance of which even a child can understand. Six times at least in this section he refers to "him that overcometh." The meaning of those three words can be summed up in the one word "conqueror." We know what a conqueror is. And upon the conqueror, John announces, God will bestow certain gifts. To the half-dozen references to "him that overcometh," there are attached almost twice as many definite promises. The conqueror is to "eat of the tree of life," "eat of the hidden manna"; he is to have "a white stone" on which there is to be "a new name written," and he is to have "power over the nations." God promises to give to "him that overcometh" "the morning star" and "white raiment." "I will confess his name," says the Lord, and "him . . . will I make a pillar in the temple of my God." If any man "overcometh," the Father promises to "come in to him," and "sup with him." He even promises to grant to him "to sit down with me in my throne"; that is, to share divine authority. Here, of course, is symbolism aplenty. But these references, which, notwithstanding they come out of the far-off life and language of the ancient East, all point in one direction, sharpen down to one glorious meaning. The conqueror is to have life, abundant, joyous, significant, powerful life.

John holds before us a vision of ineffable beauty when, speaking for God, he cries, "I will give him the morning star." The conqueror is to have a new start. When he overcomes, evening will be turned into morning and out of a clear, clean sky the steady, brilliant illumination of a star will appear as a promise of indescribable inspiration and hope.

How we all do need the radiance of the morning star! Life is so drab. We view with depressing despondency our weak yielding to the temptations of li sordid motives, our unforgiven sins, our loss respect, our mean selfishness, our habitual ineff ness. We should like to forget it all, to begin a again. Then let us remember God's promise: "T that overcometh . . . I will give . . . the morning

In most discussions of the subject of immorta the past, externals have been unduly stressed. been implied that if one recited a creed pr belonged to the church, and kept oneself fairly r able, one would receive, after death, eternal a gift. The nature of that future life has likewis visualized in external material forms. Heave often been amazingly described in all its pl details. But life is an inner thing. It has to do with quality than with quantity. John in his undoubtedly was striving to describe in sym quality of life which the man who achieves sp victory is sure to inherit. And that life guided morning star is of a piece throughout—here and after. We need to be reminded again and agai immortality begins here and is promised as a p possession to "him that overcometh."

This is no remote theological discussion confi the realm of "nice theory." It deals with the re with the vitalities. Take the teachings of John a them out in everyday experience. Say "No" final emphatically to that temptation which you kno well has in it the breath of death. You will then a glimpse of the morning star. Face your sins an as though you meant it for forgiveness. You wi behold the clear blue sky of a new day. Accep duty, no matter how hard it may be, and discha Your strength will come again as "the strength because your heart at least is pure.

Why that shining face? Why that elastic Why that vibrant voice? Why that new p Something has happened. "To him that overc . . . I will give . . . the morning star."

Said the Venerable Bede long, long ago, "*C est stella matutina,*" "Christ is the morning There could be no better interpretation, no summing up of what John in his picturesque la was trying to say. And Christina Rossetti once in words of strange beauty:

> Turning to a parable of nature, we perceive the br and morning star, which renews our gladness, to be r other than the sweet calm evening star of our twil solace. So and much more art Thou, Good Lord J the consolatory Star of this vigil of our mortality; so dost Thou reveal Thyself as the all-surpassing Sta the festival of our immortality.
>
> O Bright and Morning Star, kindle us to shine as for ever and ever; all differing in glory, yet one all resplendent to Thy glory. Amen and Amen.

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ı Easter Meditation

ke 16:31. *If they hear not Moses and the prophets, neither will y be persuaded, if one rise from the dead.*

This may seem a strange text with which to begin an ster meditation, but it suggests an idea that is sometimes glected. Usually Easter Sunday is the signal for sermons immortality. That is all to the good—our Christian be cannot be easily overemphasized. Nevertheless, it is prising to note how little is said in the New Testament but the conviction that there is a life beyond the grave. is certainly held, but it is rather taken for granted and en it is explicitly mentioned it is usually because some- e has raised a doubt about it. Jesus' answer to the Sad- cees (Matthew 22:23-33), and Paul's great fifteenth apter of First Corinthians are cases in point. The resur- tion of Jesus is an essential and basic article of the New stament faith, but not, I venture to say, primarily cause it certifies to the persistence of human personal stence after death.

Our text tells us what is quite evidently true—that the ere reappearance of a human being after he had been own to be dead would convince nobody of anything portant enough to change his thinking in any radical ay. The Easter festival is the commemoration, not of an pty tomb, but of the fact that it was the tomb of Jesus hich was empty. It is not a memorial of the reappearance one who had been dead and buried. It is a memorial of e reappearance of Jesus. It is the festival of the supreme t by which God, who was and ever is the Father of sus, proclaimed Him before men as Lord and Christ cts 2:22-36, Romans 1:4). Not the reanimation of a rpse—that would be a prodigy, a wonder to be sure, but thing else—but the victory of Jesus Christ over death is lebrated on Easter Day.

Now, that is something quite different from "one rises om the dead." Jesus being what He was, then *His* resur- ction has universal significance and value because it eans that His character and His life are revelations of e character and life of the Power which created and rules e universe. The grace and truth which dwell in Christ e not alien to the universe, an inexplicable and meaning- ss departure from the mechanical precision of its iron difference to human hopes and aspirations, no matter w noble they may be. Rather, the grand values for hich He stands, which He incarnated, are not doomed, erefore, to perish with the decay of this little planet of rs. No, they are the supreme outcome of the life of the niverse, the end to which it ardently presses on under e continuing inspiration of a God who in Jesus has given s a unique manifestation of Himself. All this is made vident by the fact that death could not hold Him, that l the embattled forces of the evil world could not achieve is death, that from His struggle with them even to the eath, He returns in sublime triumph.

But unless men have heard the prophets of high ligion, the resurrection even of Jesus means little to them. Certainly it will not transform their lives or save them from the ultimate failure of an undeveloped spiritual life.

What did it mean to the Sadducean priesthood of Jerusalem, for whom religion meant a way of getting wealth and power and a life of ease and luxury? What did it mean to the Pharisees, who did indeed profess to hear the prophets and Moses, but whose religion was so lacking in reality that they could not recognize in Jesus the fulfilment of the Law and the realization of the dreams of the prophets? Sadducees and Pharisees alike could see in Jesus only an intractable and dangerous rebel and heretic, and to them His resurrection from the dead was a portent of danger or the wild dream of a group of misled fanatics.

What can it mean to anyone to whom the whole scheme of things for which Jesus stands is without sufficient meaning to be attractive, without sufficient power to be inspiring? Why, it means at most an opportunity to parade new clothes, a social obligation to attend a service that is regarded with a vague wonder or perhaps only with a decorous vacuity. If the grand message of high religion has fallen unheeded on their ears, neither will they be persuaded to listen if one rise from the dead.

Hence, Jesus did not appear to the crowds in the Jerusalem streets, did not stand again in the Temple courts. Least of all did He go to the Sanhedrin or to the judgment hall of Pilate. To those who loved Him and still mourned His death, to those who in His lifetime had followed Him, who saw in His death the ruin of their highest hopes, who had caught at least a glimpse of the glory for which He had dared to face death, even the death of the cross—to them He came, and for them His coming meant a new life radiant with a new high confidence. They knew themselves as immortal, but that was not the greatest thing they knew. They knew that immortality was supremely valuable because the resurrection of Jesus meant that life was eternal, not only in the sense of endless duration, but in the sense of an ineffable quality of joyous goodness which made it imperishable. Who would want to live forever in a world like that of the Sadducees? Or like that of the Pharisees? Or like that of the Cæsars? But who that has eyes to see and ears to hear Jesus would not rejoice to live forever in His world? Who would not rejoice to know that His world was the real world, the city which hath foundations, whose maker and builder is God?

I heard two angels singing,
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice,
Sang, "Love hath conquered, conquered all;
O Heaven and Earth, rejoice!"

(Theodosia Garrison.)

What a Christian Faces Today

Observations of a Refugee on War and Fascism

ALBIN GOLDSCHMIED

The great Italian classical poet Dante tells in his "Divine Comedy" of a wonderful journey which he made in his imagination through hell, purgatory, and paradise. He depicts hell in the center of the earth. A crater leads from the surface of the earth to hell.

Dante is not right. Hell is not in the center of the earth; hell is *on* the earth, in these years of grace. It is in England, France, China, Germany, and all Nazi-conquered countries; and we do not know where it is going to be next.

Swedenborg, a Swedish theosophist of the seventeenth century, had another concept of hell. He believed that heaven and hell have their seat in the soul and that hell is only an expression of the lawlessness and the lack of love in ourselves.

Now, if Swedenborg is right, then we are all in the midst of hell. Already in the so-called peace time, we see misery, unemployment, injustice, covetousness everywhere.

Besides this less obvious peace-time hell we have found ourselves now in the war-time hell. We feel that this war is stupid, that it causes indiscriminate destruction of human lives, of children, women, old people, patients in hospitals, of homes, of wonderful old-style buildings of invaluable price.

Let us consider the clash of the totalitarian powers with England and, practically, also with the United States. We must not be so one-sided as to see only the cruelties and onslaught of the totalitarian powers against all that is considered decent; but we must also realize that this totalitarian upheaval is the outcome of the evil and inequity of the "democracies" in former times. The first World War, instead of bringing about a satisfactory adjustment, ended with a mendacious settlement, resounding with idealistic phrases which ill concealed the selfishness of the victorious powers.

History since the Versailles Treaty seems to be the surpassing of the democratic pile of evil by the still greater totalitarian pile of evil. From the viewpoint of Christianity, mankind has heaped up one single pile of evil which cries to heaven for purification.

The peoples fighting against one another seem to be annihilating their rotten system in a mutual effort. As Henri Barbusse says in one of his books, two armies that fight against each other are like one army committing suicide.

All this brings us to the question: Why does God allow mankind to plunge into badness? It is a sign of the immaturity of mankind that it seems to be able to learn only by burning its fingers. Mankind will emerge after horrible sacrifices and atrocities with an improved character out of this present purge.

Mankind, through despair and misery, has to live up to the inheritance of ancient ideals of humanity, crowned by the doctrine of Jesus.

I think that only a dreamer could believe that this present war can be stopped without being brought to a finish. Can one appease the belligerents in the present moment? I do not think so. Hitler could only be appeased by a complete submission to his dictation. Mr. Chu wants to wipe out Hitler and his régime, becaus rightly feels that the Germans now strive for w domination. No enduring negotiated peace seems thinkable between those two opponents, in the pr moment.

America, at present, faces either fascism, in case o lation and appeasement, or war, in case of help to En and of a belligerent attitude. There is still a third bility, which is not at all absurd because it takes the tality of the Nazis into consideration. This third alt tive is a well-prepared America. Such an America w not be attacked by the Nazis, who have preferred s to move along the line of least resistance. But I exclude this third alternative as improbable. Then th alternatives of fascism in case of submission or war i of belligerent resistance remain. How to decide, facin crossroads, is the crucial question.

It is doubtful whether fascism is preferable to wa the more so as fascism in its whole philosophy is on war, on the development of all elements that fi this general attitude. In many Christian circles a India, under Gandhi's leadership, conscientious obj to war had been considered as the only truly Chr stand in the present-day situation. To be a conscie objector is as heroic as going into war, and it is nob doubt. The conscientious objector is an absolute pa He does not care what the outcome of his stand is regard to his own person or with regard to his co He obeys the voice of his conscience, which com him not to kill or help to kill fellow beings.

However, I believe that the conscientious objector's has to be considered from the social angle also. non-violent methods of resistance aims at converting opponent's character. We must understand the true ing of Jesus' teaching: "But I say unto you, That ye not evil: but whosoever shall smite thee on thy cheek, turn to him the other also" (Matthew 5:39).

Does this mean to be passive and to suffer the evil if we study Jesus' teaching we find that non-resista the evil means to humanize your enemy by your violent behavior. It is said in the New Testament "Be not overcome of evil, but overcome evil with g "If thine enemy hunger, feed him; if he thirst, giv drink: for in so doing thou shalt heap coals of fire head." (Romans 12:20, 21.) Now, this is exactly the The conscientious objector's stand becomes mean only by being fitted to convert his enemy. If this possible, if your enemy is not susceptible of this corr your non-resistance will not be justifiable. The i Jesus' doctrine to turn to the violent attacker the cheek does not mean to invite him to further slaps, correct his character.

As to the United States in particular, the quest war-resistance puts itself as follows: If the United should have a big army of trained non-violent re she could dare to face the totalitarian attack wit army of trained war-resisters. There is no question

at resistance to an invader with trained methods of violence by a sufficient number of people could influ- the opponent for good. It would not involve so great dshed as resistance by war methods. A very small ber of war-resisters, however, has no effect on the nent. A great number of trained pacifists could not also to influence their own government. If it were a ocratic government, great masses could be swayed by unique Christian way of moral resistance to the evil. government could be forced to resort to methods of violent resistance.

is picture is, of course, at present a utopia. American ell as British pacifism has not a sufficiently great num- of pacifists trained in non-violent methods. Therefore, the standpoint of the social effect, non-violent tance in the present moment cannot expect much. being so, the stand of the war-resisters is in the nt stage of radical pacifism only a matter of personal cience, which, of course, has to be respected by the rnment.

nother question is whether in the present moment aganda for war-resistance and against the United s rearmament program is right. I believe it is not. It s directly the cause of the Fifth Columnists, who are greatest enemies of Christianity. Such a propaganda t fair, either. It obstructs the country's will to resist military means; it fails, however, to set against the ed violent preparation of the state an adequately ed non-violent preparation, from their own ranks.

e true Christian way of reacting to this situation ld be positive, not merely by negative obstruction. us help, therefore, to alleviate distress all over the try and all over the world; let us start right now with training of methods of non-violent resistance; how- let us also prepare for the outcome of this disastrous that we may help to rebuild this world after the nt war; that we may prevent a repetition of the injus- and stupidities which followed the Great War of ; that we may prepare for the reconciliation of all les, for the spirit of brotherhood and the spirit of nstruction of a new, better world, based on true anity.

RAYER AT BAPTISM OF CHILDREN

(Tune, "Aletta," Methodist Hymnal 146)

R. T. Broeg

Let Thy blessing, Lord, descend
On these parents here and now,
And these little ones befriend
As in prayer for them we bow.

Saviour, teach them all Thy truth,
By Thy Spirit's mighty power.
In the glory of their youth,
May this be their radiant dower.

Guide them in their later days,
Keep them from all stain of sin:
Lead their feet in honor's ways
Till the crown of life they win.

Builders of Thy kingdom, Lord,
Would we have them all to be.
Strengthened by Thy mighty word,
Bring them all at last to Thee.

PREACHING ON EASTER MORNING

E. Ralph Wiborg

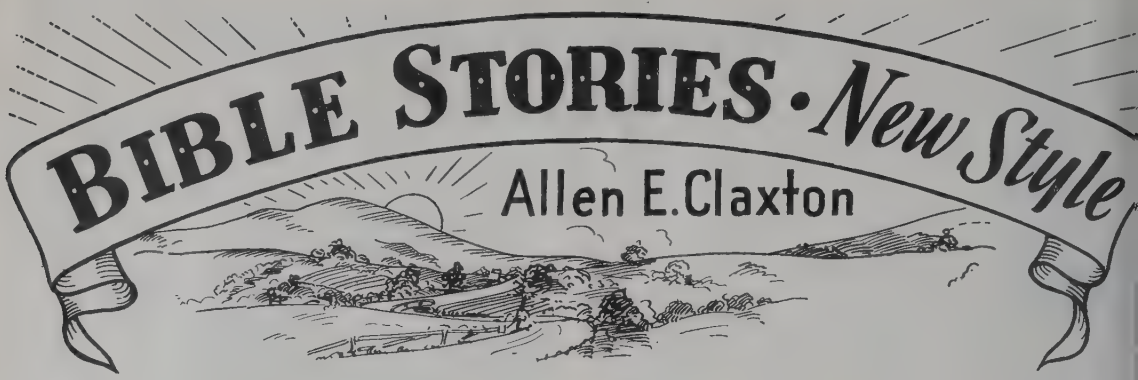
If the Easter Sunday morning service is the most thrilling service of the entire church year to the average minister, it is safe to say that the Sunday after Easter is the most depressing. It is then that, during the warmed-over Easter anthem, his eyes gloomily take in the several hundred feet of lumber in the form of empty pews which on the previous Sunday were occupied by the other two thirds of his Easter congregation. It seems that a change in pulpit strategy on Easter Sunday is long overdue. Perhaps if ministers dealt less sentimentally and more realistically with their congregations on Easter they would have larger congregations to deal with the Sunday after Easter. After all, whatever the outcome of a change in strategy might be, the contrast between the two Sundays could hardly be any more disappointing than it is now.

On this coming Easter let the minister eschew the usual sermon on immortality or some variant of that theme, and instead consciously prepare his message solely for those who attend church only on Easter (and perhaps one or two other unusual services during the year). They might be surprised to learn that the pulpit does, after all, occasionally deal with themes that are not otherworldly, and they might even enjoy their surprise enough to want to return. The regular attenders, who have for years listened to the variant changes on the gospel chimes, would also enjoy an Easter service different and yet helpful.

There is one thing of which a minister may feel confident concerning those present on Easter but never seen other times: it is not likely that during the other Sundays of the year they regularly attend any other church. If they had been attending some other church between Easters, they would also attend there Easter. So the minister can be pretty sure that he is preaching to people who have not been regularly attending elsewhere, preaching to people who are present on Easter because of the color and gaiety of the season, or people who most of the year are indifferent because their religion has become a burden to them but who on Easter feel a kind of religious homesickness creeping over them.

A minister will be missing an opportunity this Easter if he uses the precious minutes of the sermon time rebuking these "Easter Christians," or wishing them "a Merry Christmas" with the added remark that he is doing so because he does not expect to see them again until the following Easter, or wearing overalls in the pulpit as a kind of rebuke to those who would make Easter a mere fashion parade. He will be missing an opportunity if he does not use it to revitalize the religion of people who are on the edge of the church but not quite in it.

Each individual minister, out of lonely, painful thought and deep and wide sympathy and sincere prayer, must work out his own message for the Easter opportunity. But certainly, from a homiletical point of view, those who attend church only on Easter are not in the same category with those who attend regularly. Probably their religion has become a burden to them because they are expecting the wrong returns from it and not getting them, or because they have intellectual difficulties, or have fallen into a negative attitude toward all of life, or have slipped into morally shoddy living. Why not, without openly singling them out, use the Easter opportunity to speak sympathetically and constructively to their condition?



Talents

In the lore of the East there is a fable about a good man who built a fine business through honest toil and unselfish cooperation with his fellows. As old age crept upon him, he became concerned for the future of his enterprise. God had not blessed him with any children, but he had three stalwart nephews. One day he called the young men to him saying, "One of you shall be my successor." They thanked him and each promised to do his best if chosen.

The old man continued, "I have a problem. He who solves it best shall have my business." So saying, he handed each youth a small coin, worth perhaps fifty cents. "This is a large room we are in; buy something to fill it as nearly full as you can, but spend no more than the coin I have given you. Go now, but return at sunset, for I shall be waiting."

All day long the young men could be seen in the markets and among the tradesmen, but as the shadows lengthened they made their way back to their uncle's home. He greeted them cordially and asked to see their purchases.

The first youth dragged in a huge bale of straw which, when untied, made a pile so great that it hid two walls of the room. He was complimented by the others as they cleared it away.

The second youth brought in two bags of thistledown which, when released, filled half the room. The others cheered.

"And what have you?" asked the old man of the third youth, who carried no package at all.

"I spent half the coin for a hungry child," he answered, "and most of what remained I left in the church where I asked God to forgive my sins." There was no applause, but he continued, "With the farthing still in my possession, I purchased this flint and this candle, whose light now fills every nook and corner of this room."

Kneeling in the new light, he received the old man's blessing and his business.

Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things. (Matthew 25:21.)

Home

Home is where we go when work is done and w tired. Here we are openly good and sincerely bad. Car flage is unnecessary. Deceit is largely impossible.

Home could not compete with pleasure when the ning was young, but home bides its time, for its gra firm and it will eventually win when pleasure's g fades. Home knows this, yet never chides us. Lovely h

Home waits through long days and youth's lo nights for the prodigal's return. Patient home.

Home grows up with us. On that sofa it keeps memory of love's modest expression. Along its wall shelves, like tender arms holding those books the l read together, remembering how they turned each with caressing glances. The furnishings in Martha's and the bags of stuff in Bobby's den just reek with r ories. Those are the toys the children had the year were so sick. Those boxes are full of old pictures souvenirs. Somebody else can throw them away.

Home knows what is valuable. Its closets are cro with relics of days gone by. It wouldn't be home wi that battered chair and the old clock. The silver is and poorly plated at that, but it is part of us. W company comes, we'll get out the good dishes. H understands, chuckles, and nudges us. Good old ho

Home is quiet now; the little feet that pattered a the floor are gone. No tiny hands leave finger marl the woodwork by the door. No small nose is pr against the cold window-pane. That was years ago. S times now a young man with his bride and their comes in the front door without knocking. "Any home?" he calls. Home feels good.

Yes, there will come a time when we shall be from this place of rest and welcome. But we do no death.

For we know that, if the earthly house of our tabernacle be dissolved, we have a building from God, a house no made with hands, eternal, in the heavens. (2 Corinthians 5:1.)

EVERYDAY LIVING by JOSEPH FORT NEWTON

Haywire?

'At times you go clean haywire, it seems to me," a .der tells me. "For example, in what you said about the ɔk by Anne Lindbergh, 'The Wave of the Future,' You : off your base.

'If I can read, she thinks the dictators are riding an ɔming tide, whereas they are trying to revive the lest tyranny. If it is a wave of the future, they are the ɪm on the top."

Maybe so, good reader, but Anne Lindbergh said noth- ; of the kind. She is no Nazi, nor is she an "appeaser." e asked the question, What is back of the strange nult in the world?

What idea, if any, is trying to break into the human nd? What is the meaning of the trend toward tyranny? ere must be some reason in it, if not for it, which we ght to understand.

Democracy was an ugly thing when it first appeared. It me in with a crash, amid terror and cruelty—the streets Paris ran red with blood. It looked like a "revolution destruction."

These great tidal waves of history are facts. The Revival Learning, the Reformation, the Industrial Revolution, examples. They altered the structure of society and the tern of history.

Just so the New Collectivism—it is here, whether we e it or not. Whether it comes slowly, sensibly, cooper- vely, or suddenly, violently, and by force, is up to us— ht at our door.

The old individualism is true, as far as it goes. But : community is also a reality, and its rights must be garded. If we are wise we shall learn how to balance the dget between the two.

Anyway, we ought to be able to see a thing when it is : size of an elephant, and not stick our heads in the ıd and say that it does not exist, just because it does not t our fancy.

To disregard, or to misread, the facts before our eyes, is : surest way of going haywire. "Behold, I make all ngs new," is a thrilling word of the Bible. Man is always the march.

ıster Hope—Incentive to Perseverance

(Continued from page 339)

done by false teachers. "I am afraid," he wrote to his ıverts, "lest I have bestowed labor upon you in vain" alatians 4:11). The man who told others that no labor s in vain in the Lord was sorely tempted to believe that work in Galatia had been wasted. Every servant of the rd experiences such times of disappointment, doubt, d despair.

But Eastertide brings with it a message of hope; it ures us that no good work rendered for Christ will be vain. We are to look up where Christ sitteth on the ht hand of God. Because He lives and is working in s world through the Holy Spirit, your faithful service *ll bear fruit* in some life. It may not be your lot to see much fruit for your labor, but refuse to believe you have therefore toiled in vain. Again and again in missionary records, faithful servants of Christ have been cut down by disease, or martyred by those whom they longed to save. They died without seeing any result, but others, inspired by their sacrifice, have followed, and have reaped a golden harvest of souls. In heaven the sower and reaper will rejoice together (John 4:36). If, in the face of difficulty and discouragement, we are to persevere in the Lord's service, we must believe that the risen, working Christ is carrying out His great purposes, even in our apparent failures. Perhaps one of the joys of heaven will be the tracing out of the amazing results of the seed sown, on what appeared to us to be such barren soil. The seed sown in tears and in suffering will be found to have brought forth fruit a thousandfold. Our duty in the present is to be stedfast, unmoved by failure and disappointment, always busily occupied with the Lord's work, resting assured that Christ sees and knows all and in due time will commend and reward those who refused to be dismayed by opposition, failure, and discouragement.

Others are moved to great effort by the hope of honor, wealth, ease, pleasure, things that are transient and uncertain. We have the hope of "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Peter 1:4). What a glorious prospect we have in view, and how insignificant our sorrows, sufferings, disappointments will seem when we enjoy the glories of the eternal! In the light and hope of eternity Paul could say, "I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed to us" (Romans 8:18).

When we meet our Saviour face to face and receive His smile and commendation, we shall feel abundantly compensated for the trials and disappointments endured in Christian life and service.

"Go, labor on; your hands are weak;
Your knees are faint, your soul cast down;
Yet falter not; the prize you seek
Is near—a kingdom and a crown!"

MY CHILDREN ARE NOT HUNGRY

Grace Noll Crowell

My children are not hungry,
They do not wake and cry;
But over there, they tell me
The little children die
Holding white hands upward
And moaning in the night;
God, how do mothers bear it?
I could not bear the sight
Of white hands reaching upward—
Of white hands in the night.

My children are not pallid,
They run the livelong day;
But over there, they tell me
The children do not play;
They waste white with hunger,
The red blood does not flow.
The stricken fields are empty—
The good wheat does not grow;
How do the mothers bear it?
'Tis only God can know.

Dr. Ralph W. Sockman, minister of Christ Church, Methodist, New York City, will be at Yale University, April 15-17, delivering the Lyman Beecher Lectures on Preaching. Dr. Sockman has chosen as the general title of this series of six addresses "Prophets, Yea, More." Few higher distinctions come to American clergymen than the invitation to deliver these Yale lectures. Methodists who have previously been so honored are Bishop Matthew Simpson, Bishop William F. McDowell, Bishop Edwin D. Mouzon, Bishop Francis J. McConnell, Dr. Ernest F. Tittle, and Dr. Albert E. Day. In 1940 the series was given not by one but by several lecturers, among whom were Dr. Tittle and Dr. W. Aiken Smart.

Dr. Samuel Dupertuis, professor of French in the College of Practical Arts and Letters of Boston University, and a member of the New England Conference, and Mrs. Hattie Larsen of Norwell were married on Sunday afternoon, March 16, in the West Quincy Methodist Church. The pastor of the church, Rev. Arthur Wright, officiated at the ceremony. Mrs. Dupertuis, a teacher of piano and organ, has been for many years, and still is, the organist of the West Quincy church. Dr. Dupertuis was for nine years pastor of the church. The couple will make their home in Norwell.

Rev. J. T. Timperley, Jr., pastor of the South Somerset Methodist Church for twenty years, died Saturday at his home in New Bedford, after a long illness. A native of Pawtucket, he was an accepted supply pastor in the New England Southern Conference He leaves a widow and one daughter, Miss Beatrice Timperley.

Dr. Henry H. Meyer, writing from China under date of March 6, says that up to that time he and Mrs. Meyer were still adhering to their original schedule for the academic year. After teaching two months in the Nanking Theological Seminary in Shanghai, they spent five weeks in North China, dividing their time between Yenching University and the Methodist Theological College at Peking. Dr. Meyer reports that the Chinese church "is everywhere rising to the emergency, prepared to take over and carry on wherever the foreign missionaries find it necessary to leave. . . . It is still possible to send financial aid to the Christian enterprise in China, and never has the promise of a one-hundred fold return on such investment been brighter than at the present time." The Meyers were hoping to go to West China after the close of the Central Conference at Shanghai. If conditions make it possible for them to carry out their plans, they will visit the institutions connected with Nanking Theological Seminary and spend perhaps a month in teaching at Chungking and Chengtu in the branches of Nanking Theological Seminary, Ginling College, and Nanking University. Should this not be possible, the Board of Missions has asked Dr. Meyer to spend a month or six weeks at the Union Theological Seminary in Manila.

The honorary degree of doctor of divinity was conferred upon Rev. Roy L. Smith, editor of *The Christian Advocate,* by Garrett Biblical Institute, Evanston, Ill., at a special spring convocation Wednesday afternoon of last week, after Dr. Smith had given the convocation address on the subject "The Religious Roots of Democracy." The hood was placed upon Dr. Smith's shoulders by his son, Rev. Frank E. Smith, associate pastor of Court Street Methodist Church, Flint, Mich., and Professor Paul Minear of the Garrett faculty. Both father and son are graduates of Garrett.

The Methodist Church in Contoocook, N. H., has suffered the loss of its leading layman in the death of Horace J. Davis, on March 24. Mr. Davis had been for many years the treasurer of the church and among its most generous supporters, both with money and with wise counsel. His last act with relation to the church was to hand over to the Methodist Society at its annual meeting the deed for the Gladys Davis Memorial Parish House, a gift from himself and Mrs. Davis. This occurred on the day before his death, which was due to heart-failure, following illness caused by thrombosis for six weeks preceding. Mr. Davis is mourned as the chief citizen in the town of Hopkinton on many counts. While he was officially connected with the town's chief industries for many years, his standing rested less upon that fact than upon his public spirit and his genuinely unobtrusive beneficences. Pomp and circumstance irked him, and were often the objects of his spicy wit. He was profoundly "humble-minded" in the sense of the Beatitude. Survivors are his wife, nie C. Davis; two daughters, Harold Lothrop of Dover, N. H., Mrs. Thomas Walters of New Mass.; four grandchildren, and a si Mrs. Charles Preston. Funeral serv were held at the home in Contooc on March 27, Rev. Howard Hare, tor of the church, officiating.

Rev. Matthew A. Vance has tend his resignation as pastor of the Ashl Federated Church, effective Sept ber 2.

The marriage of Miss Jean Luella Pedersen, daughter of Rev. Mrs. C. E. Pedersen of West Medf to William Vick Smith will take p on Friday evening, April 18, in Tri Methodist Church, West Medford.

Dr. Frank Kingdon, chairman of Emergency Rescue Committee, speak at a dinner given by the l Emergency Rescue Committee at Boston Art Club on Monday of week, April 14. Among the spon of the dinner are Bishop G. Bron Oxnam, President Daniel L. Ma President Karl T. Compton, Presi Mildred H. McAfee, and Presi J. Edgar Park. The chairman wil Dr. William A. Neilson, and the o speakers Sra. Isabel de Palencia, M Genevieve Tabouis, and Mr. E Lingyel.

Miss Frances Baker has been ele associate secretary of missionary per nel, Board of Missions and Chu Extenion. Miss Baker is a graduat Grenada College, Grenada, Miss., Scarritt College, Nashville, Tenn. the last four years she has been stu counselor at Florida State College Women, Tallahassee.

Melville E. Osborne, Jr., younger of Rev. Melville E. Osborne of Br ton, has been notified of his appo ment to a teaching fellowship at S cuse University next year, in the M well Graduate School of Public Aff Mr. Osborne received his bachelor's master's degrees from Boston Uni sity in 1939 and 1940 respectively, is now at Syracuse working for his torate.

Rev. John E. Charlton, pastor of Methodist Church in Morristown, N has accepted a unanimous invitatio become the minister of the Royal P ciana Chapel in Palm Beach, Fla. has asked to be released from the M ristown pastorate on December 1, when he will go to Palm Beach to up the work there. The Royal P

na Chapel, established more than ty years ago, is interdenominational d holds services only during the win- season, opening on Christmas Sun- y and closing after Easter Sunday. . Charlton went to Morristown in ril, 1939, after a pastorate of nineteen rs at the Morrow Memorial Church Maplewood, N. J. His new opportu- y will give him more time for writ- and lecturing. After the five months t he plans to spend in Florida each r, he will make his home for seven nths at his cottage in Gloucester, ss.

Rev. Owen E. Osborne is resigning assistant minister of Wesley Meth- st Church, Worcester, to enter the ltimore Conference. He will be ap- nted to a church in the Washington est District.

EVENTS

Ten missionaries of The Methodist urch, returning from India on fur- gh, arrived in New York, March on the "President Taylor," after a weeks' trip from Bombay around Cape of Good Hope. The group s composed of Dr. and Mrs. Ralph Wellons of Lucknow Christian Col- e, Miss Lucy W. Beach of Almora, ss Faith A. Clark of Delhi, Miss ace Honnell of Bareilly, Miss Mabel rgan of Vikarabad, Miss Margaret rgan of Hyderabad, Miss Gertrude Richards of Muzaffarnagar, Miss bel Sheldon of Buxar, and Miss arlotte Westrup of Pithoragarh.

Through March 31, the total receipts m the "Day of Compassion" offering March 2 were $704,000, according a report by Dr. O. W. Auman, trea- er of the Methodist Emergency Com- ssion.

A group of poems by William L. dger, most of them nature verses, e been published under the title inbow-Born Is Beauty" by the Eng- Club of Cornell College, Mount rnon, Iowa, as the sixteenth in the es of "Cornell College Chapbooks." ne of the poems—"The Lincoln- e," "Rain Is a Religious Rite," and e World's Wild Heart Is Hushed" rst appeared in the columns of ns Herald. "Dr. Stidger," says Dr. de Tull, editor of the Chapbooks, in foreword, "in his verse communi- cates buoyantly his love of the sights and sounds in nature, his faith in God and in human beings, and his inextinguishable zest for living." The Cornell English Club is an organization interested, among other projects, in testing the possibility of developing printing craftsmanship in a liberal arts college and correlating it with creative writing.

With the election of Rev. Daniel A. Thurston of Ipswich as dean of the Asbury Grove Christian Service Institute for this year, the organization of the four institutes under the Conference Board of Education Department of Young People's Work has been completed. The schedule is as follows: Lasell, at Lasell Junior College, Auburndale, June 29 through July 6, Rev. H. Newton Clay, dean; Sterling, at Sterling Campground, July 27 to August 3, Rev. Guy H. Wayne, dean; Laurel Park, at Laurel Park Campground, Northampton, August 17 to 24, Rev. John Hoon, dean; Asbury Grove, August 24 to September 1, with Mr. Thurston as dean.

Immediate launching of a $10,765,000 program of service to soldiers, sailors, and defense personnel, funds for which will be raised in a nation-wide campaign, was announced Sunday by six national agencies which are cooperating as the United Service Organizations for National Defense, Inc. The agencies are the Young Men's Christian Association, the National Catholic Community Service, the Salvation Army, the Young Women's Christian Association, the Jewish Welfare Board, and the National Travelers Aid Association. They are planning service-club facilities in 339 places adjacent to camps, naval stations, and defense centers throughout the United States and its overseas bases.

The Easter Sunrise Service on Corey Hill, Summit Avenue, Brookline, next Sunday will be broadcast by the Columbia Broadcasting Company, WEEI over a coast-to-coast hook-up, from 6.30 to 7 A.M. Rev. William R. Leslie, president of the Boston Area Council of Churches, will give the address.

The booklet issued by the General Conference Commission on Courses of Study, containing addresses delivered at the Twentieth Annual Conference on Ministerial Training, held December 31 to January 3, last, at Garrett Biblical Institute, is being sent to over 20,000 ministers of united Methodism, in excess of fifty per cent more than have before received this annual publication. It will be on sale, too, for the first time—at Methodist bookstores for twenty-five cents a copy. Dr. William K. Anderson, the educational director of the Commission on Courses of Study, in his foreword to the booklet expresses the hope that the live material contained in its pages may have wide use among official boards and adult and young people's classes. "The Church of Today and Tomorrow"—the theme of the conference—gives title to the booklet.

Dedication of Carrie Barge Residence Hall and laying of the cornerstone of Annie Merner Pfeiffer Chapel at Bennett College, Greensboro, N. C., will take place on Friday, April 18. Carrie Barge Hall is the gift of the Woman's Home Missionary Society of the former Methodist Episcopal Church, while the chapel and Little Theater is the most recent gift of Mrs. Henry Pfeiffer of New York City. Mrs. W. H. C. Goode, former president of the Woman's Home Missionary Society, is chairman of the committee arranging the dedicatory services. Mrs. Pfeiffer will be present to lay the cornerstone of the chapel.

The validity of the union of the three branches of American Methodism was upheld recently in South Carolina by action of the circuit court. It is thought probable the decision will be tested in the supreme court of that state.

The Church Times, Presbyterian weekly publication, says in its April 5 issue that it is reported Rev. Toyohiko Kagawa of Japan is planning to arrive at San Francisco this month.

With Our Writers

Arthur Hedley, Dunstable, Bedfordshire, England; Baptist preacher, and occasional contributor to Zions Herald.

Albin Goldschmied, Waltham; a philosopher-psychologist from Czechoslovakia who came to the United States as a refugee and is now teaching German at the Chapel Hill School in Waltham.

R. T. Broeg, Arlington; a Methodist pastor who, seeking a hymn appropriate for use at the baptism of children and failing to find one to his liking, wrote one.

E. Ralph Wiborg, Hamden, Conn.; minister of the Hamden Plains Methodist Church.

Grace Noll Crowell, Dallas, Tex.; writer of verse since 1906, with a dozen or so published collections of poems bearing her name.

James Cannon, Jr., Richmond, Va.; a Methodist bishop who has long been known as a vigorous crusader against the liquor traffic.

Great Britain and America

[Response made by Rev. Leslie D. Weatherhead to the address given in the City Temple, London, on Sunday morning, February 23, by Rev. Edgar H. S. Chandler of Jamaica Plain, Mass., who recently visited England as the representative of the American Section of the World Council of Churches, of the Federal Council of Churches, and of the General Council of the Congregational and Christian Churches]

Nothing would please us more than to feel that the American churches were standing by us to the utmost of their power. The leaders of American churches have stood in this pulpit—one thinks of Henry Ward Beecher, Talmage, Jefferson, Parkes Cadman, Fort Newton, Harry Emerson Fosdick, and Lynn Harold Hough. We hope that that link will become even stronger in the days to come. I think that if our friends, the members of the American churches, understood our point of view better, we should have their sympathy and prayerful support to an even greater extent.

Many Christian people in America hate war: they believe it unchristian, they shrink from it with abhorrence. I would say to them in all sincerity that they do not hate war more than we do. We have more reason to hate it. We are nearer to it. Many of us—over fifty families in this church alone—have lost their homes through it. Many more have seen the businesses, which it took a lifetime to build up, destroyed in a night. We have lost dear ones, possessions, and means of livelihood. The British people hate war, and are utterly sick of its barbarity, its dreadful toll of life and possessions, its atmosphere of fear. The British people went to the uttermost length to avoid war. Only one thing could be worse. That would be to live under the régime of Hitler.

We saw coming nearer and nearer, spreading like a leprous scourge over the fair face of Europe, a régime of terror and oppression which filled Europe with refugees, which filled concentration camps with brave men,—including pastors,—which filled free men's hearts the world over with loathing, and the minds of children with pagan poison—a régime which banished liberty of thought and speech, which persecuted Jews with horrors that the world thought were forgotten forever save in evil dreams, a régime which openly behaved with treachery, never even pretending to honor its solemn promises, and which was rapidly plunging country after country into the darkness of a tyranny from which the finest movements of the human spirit have striven to liberate mankind.

War is wrong! We know that. No Christian thinker in this land imagines that the mind of Christ can be expressed by the dropping of bombs. But we were faced, not with a clear-cut issue of right and wrong, of white and black, but with the difficult issue that we were compelled to act, and that both of the two courses of action before us were evil. War is evil. But, for a vast majority of us, it seemed a far worse evil to allow this foul disease to spread across the world. It was not a matter of turning the other cheek ourselves, but of exposing our children and their children to a régime of beastliness emanating largely from the diseased brain of one who claims himself to be greater than Christ.

Lest that should seem an exaggeration, let me quote the exact words of District Leader Becker, who said in 1935: "In later centuries, when one will have a true measure for things as they are today, it will be said, 'Christ was great, but Adolf Hitler was greater.'" Hitler himself has said: "One is either a German or a Christian. You cannot be both. Do you really believe that the masses will ever be Christian again? Nonsense! Never again! That tale is finished. No one will listen to it again."

Never since the war began have I heard in Britain one word, high or low, which savors of self-righteousness. We know well enough that the peace treaty of 1918 had elements in it which prevented a just and lasting peace in Europe from being achieved, unless followed by a League of Nations which was a real commonwealth, a dynamic, all-inclusive fellowship. That the idea of the League of Nations, which emanated so largely from an American brain, never became the all-inclusive commonwealth of peoples, governed by the people for the people, will not be laid by our American friends at our door. The League was fatally weakened at the outset. If only America could have seen her way to come into that League with her energy and moral force and freedom from any spirit of revenge, we might have been saved the years of complacency, in which, preoccupied with our own problems, we rendered little help to Germany and did nothing to heal her wounded pride.

But to go back twenty-three years and say what ought to have been done then, avails little. In spite of every effort of our statesmen, the menace of criminal aggression drew nearer and nearer. American law and order, by which the citizen sleeps safely in his bed at night, rests ultimately on force—force which, wielded by justice, takes life rather than yield to the criminal who would end liberty and security. The situation is not different when the criminal attacks from the air and comes from another country. And though war is no parallel with police activity, war remained, when all other approaches had been repudiated by our enemies, the only way to save the world from the sway of evil. We desire our American friends to feel the urgency of the situation, as they undoubtedly would if Canada were in the hands of the Nazis, and as we feel it with a Nazi menace—which has already subjugated Austria, Czecho-Slovakia, Memel, Poland, Norway, Denmark, Holland, Belgium, and France—massed in force not a hundred miles from where we are now gathered.

While we see in this unparalleled catastrophe the judgment of God on the world, including ourselves, we see it also as a crusade. The two thoughts are not in any disharmony with one another, as the prophet Isaiah so passionately declared. A man who falls ill through his own neglect or fault does not for that reason refrain from fighting disease. We wage that crusade with no bitterness. There, again, I have never heard sounded during this war the note, so terribly prevalent in the last, of bitterness, revenge, and hate. Strange as it may sound, we respect and love the German Christians. We wish, of course, that they had re ated the foul ideology which led to situation. I can only suppose that they so fed on lies that they had no chan form an unbiased judgment. But we to assert our spiritual unity with them to the very day war broke out, we laun from this church what we called "A Ge Friendship Invasion," and one hundred fifty people went, from this church a in the summer of 1939 to prove our on in Christ. They were met with a mos heartening response, but the tides of swept away much good that was done drove the "invaders" home.

The moment the chance offers to ma peace that is righteous, just, and la that chance will be eagerly seized b Christian people, without thought of rev on the German people, but with only thought of building better thereafte United States of Europe, perhaps. All minds are filled with dreams for the age. The social conscience of youth has thoroughly aroused. Slums, unemployt grievous disparities in the distributio wealth, the monopoly of land, and a of other problems are already live issue a sense it is strange that Hitler shoul such an awakening force amongst us. I of us have urged these reforms for but the war has caused so much unh ness that *all* causes of unhappiness are being eagerly scrutinized.

At the same time, this British peopl unanimous on one point: there can b weak compromises with Hitlerism. H has reached and maintained his present tion of domination by wading through of blood, by trampling down free pe by secret murders, by astute treachery breaking his promises, and by treating who differed from him with death, o horrors of the concentration camp, w callous injustice, violence, and sexual version make human life a hell. Very st backing and guarantees, pledges which indubitably be enforced, unescapable c tions, would be our only alternative to obliteration of Hitlerism; and water-guarantees, incapable of betrayal, evasio repudiation, are not easy to find in mo Europe.

We would appeal to all American chu to understand, to sympathize, to pray, where possible, to help. If they can a to help our bombed churches, let ther so. This church alone has suffered da estimated by a surveyor, who is not li in any way with the City Temple, at pounds, and our losses are small comp with others. The spirit which drove "Mayflower" on its glorious adventur 1620 is not dead in America. All here honor President Roosevelt, and rejoic his fearless Christian leadership.

In the desire to see Christ's kingdom tended through all nations, we extend more warmly at this hour, the han friendship to our American brothers an ters. We are in a tight place, but we ar downhearted or depressed. We know even if London were laid waste and beloved country overrun, the cause of C would not perish; and that no evil can Him from the hearts of those who love

We thank Mr. Chandler for his enl ening presence and message, and with and with those whom he represents, we that, sooner than we dare hope, and in that may avert a dreadful loss of brave y

s, God may lead us to the fulfilment of will, and to the birth of a new world, which all men shall find *Lebensraum* and to which men shall come from the north and the south, from the east and the west, and sit down together in their Father's kingdom.

Well, "What About Army Vice?"

SOME MISINTERPRETATIONS OF THE SHEPPARD BILL

James Cannon, Jr.

The editorial in *The Christian Century* of rch 26 on "What About Army Vice?" is te belated, and it fails to furnish any ng lead to the solution of the problems ich the church and all the other moral es of the country have been facing for nths in their warfare against liquor and at the camps. There can be no mistake t this is a major battle between the church l liquor and vice. The question is "Which l win the battle?" The four articles by rence W. Hall in *The Christian Advo-e* (Chicago) are detailed and circumstan-. The immoral conditions he describes unquestionable. I have personally inves-ated conditions at Fort Jackson (Colum-, S. C.), at Fort Wheeler (Macon, Ga.), Fort Benning (Columbus, Ga.), and at rt Blanding (near Jacksonville, Fla.) with same results.

Mr. Hall's articles and my personal obser-ions both show that it must not be mini-zed that the liquor traffic is the most open ective enemy of the conscripted men, and it appetite, stirred by drinking, leads on vice. Liquor and vice have always gone ether hand in hand, and it is so at the mps today.

We are faced today by exactly the same oblem that we faced in April, 1917. In 17, provisions against liquor and vice, with active support of President Woodrow ilson, were a part of the Selective Draft t, and war had actually been declared. oday we have called together the young en of the nation between twenty-one and irty-six under the Conscription Act, which t was passed by Congress while the Gov-nment had not actually declared war. In 17, Congress acted to protect the drafted en from liquor and vice. Today the Shep-rd Bill is introduced "to provide for the mmon defense in relation to the sale of coholic liquors to the members of the land d naval forces of the United States, and to ovide for the suppression of vice in the cinity of military camps and naval estab-hments."

The Sheppard Bill proceeds on the prin-ple that if Congress has the authority to nscript men for military service, without eclaring war, it has equal authority to leg-late to protect the physical and moral wel-re of men thus conscripted.

I cannot understand the objection of *The hristian Century* to the provisions of Senate ill 860 on prostitution on the ground that might be possible under the bill for the ilitary authorities "to legalize and establish 'supervised' form of prostitution." The heppard Bill is essentially a grant of power the Secretaries of War and of the Navy suppress drunkenness and prostitution by e establishment of zones, in which zones shall be unlawful to sell intoxicating liquor, "engage in prostitution, or to aid or abet rostitution in any vehicle, conveyance, place, ructure, or building. The Secretaries of War and of the Navy are hereby authorized and directed to do everything by them deemed necessary to suppress and prevent the violation of such provisions and to accept the cooperation of the authorities of states and counties, districts and other political subdivisions in carrying out the purposes of this act."

Surely it is amazing to even intimate that the Secretaries of War and of the Navy could or would, as *The Christian Century* declares, "more probably" use the power granted them "to legalize and establish a 'supervised' form of prostitution." Certainly, Secretaries Baker and Daniels did nothing of that kind in 1917 and 1918. Moreover, the grant of power is specifically and solely for the purpose of suppressing prostitution in any shape or form, and Secretaries Stimson and Knox are authorized and directed to do everything by them deemed necessary to suppress and prevent the violation of such provisions, and positively to aim to carry out the "purposes of this act." It is, indeed, not only an amazing, but an utterly unwarranted reflection upon Secretaries Stimson and Knox to suggest that they would endeavor to use their power to legalize and establish a "supervised" form of prostitution.

Major General James C. Magee, surgeon general of the United States Army, is quoted in an Associated Press dispatch from Atlanta last week as declaring that "segregation and periodic examinations are not the answer to the army's big problem of camp-followers. We have got to aim for just one thing, and that is suppression and elimination. I don't believe in red-light districts. I have never seen one yet that wasn't a blot on the community."

As indicated above, *The Christian Century's* objection that the Sheppard Bill is a violation of democratic principles, and not the proper way in which to handle the liquor and vice traffic, minimizes, or ignores, the fact that the Conscription Act in time of peace has not been the American way. But if the Conscription Act is legal, the physical and moral welfare of the soldiers should be protected. Personally, I think the prohibition of the sale of liquor as in 1917 to any officer or man of the army or navy in uniform is the best way to handle the liquor question, and that the authority to establish zones against prostitution by the Secretaries of War and of the Navy is the only practical kind of legislation that will meet the situation.

I again must emphasize that the liquor forces and many of the "brass hats" are working to secure the passage of a separate bill against prostitution in order to head off any protective liquor legislation. *The Christian Century* utterly fails to consider the liquor question, and the suggestions of *The Christian Century* concerning the activity and the mobilization of the moral and religious forces in all parts of the country are belated and are already being carried out, and it is hoped that sufficient funds will be found to provide for great recreational centers at all the camps. I think it was a mistake for the army to put the Young Men's Christian Association, Salvation Army, Knights of Columbus, Jewish Welfare, and other moral organizations outside the camps. But a large fund should be raised for such organizations to carry on their work without the camps.

The four articles in *The Christian Advocate* (Chicago) conclude with a statement by a military officer of high rank that the churches should join together and send up "such a holy howl to Washington that federal legislation will have to be enacted—or else!" It is, indeed, a major battle between the church and liquor and vice. Which will win the battle? It is to be hoped that *The Christian Century* will use its great influence not to delay but to press the passage of the Sheppard Bill with such slight changes as may be necessary.

$100,000 to Britain

To the Officials of British Methodism,

Dear Brothers:

You have been informed of the endeavor of your Methodist brethren in the United States to raise funds for the aid and relief of our comrades, especially in England. Our campaign is not yet completed. But returns up to the present time clearly indicate that we are able to transmit to you one hundred thousand dollars (the sum which we are now forwarding by cable), with the probability of a distinct increase of this amount as the later figures come from our Chicago office. We, therefore, as the three bishops appointed to counsel with you about the distribution of these funds, beg to suggest the following:

1. That your committee to disburse this brotherly aid be a distinctly official one.
2. That the emphasis be kept more or less definitely on relief features for our Methodist pastors and people.
3. That one sentence in our appeal to the American churches indicated that the funds would not be used for permanent buildings, but could be used, in part, for minor and temporary readjustments that would help in keeping open places of worship and relief for our afflicted churches and friends.
4. That a portion of the funds could be used at your discretion in maintaining missionary enterprises whose supplies have been curtailed as a result of the dreadful war.

You will not regard these restrictions as representing the slightest distrust of the discretion of your appointed committee, but solely as standing for our desire to keep faith with our own generous people.

We assure you that, while we deplore the desperate reasons that make this fraternal act a necessity, we still have a joy in paying back a portion of the immense debt that Methodism in the United States owes to her mother church.

We shall be glad to have occasional reports as to the use of the funds sent, in order that our people may know of the good service rendered by their gifts.

We remain,

Your brethren in the service of Christ,

Edwin H. Hughes,
Herbert Welch,
William W. Peele.

Western Connecticut Letter—

MINISTERS AND THE SOCIAL GOSPEL

CHURCHES REMEMBERED IN WILLS—YOUNG PEOPLE TOUR NEW YORK RELIGIOUS CENTERS

NEW HAVEN, CONN., MARCH 27.—The Board of Foreign Missions and the Simsbury church were generously remembered in the will of the late Joseph Ensign, wealthy Simsbury manufacturer, according to the newspaper report of last Monday. To the church with which he had been affiliated throughout his life, the sum of $15,000 was given, and to the mission board went the sum of $25,000. St. Andrew's Church, New Haven, is the principal beneficiary from the will of the late Mary Ann Norton, who died on March 15, at the age of ninety-nine. This remarkable woman, a member of St. Andrew's Church for fifty-four years, who remained sufficiently well to attend Sunday services up to her ninety-eighth year, is reported to have left the church several thousand dollars.

* *

The church at South Meriden recently completed a week's festivities connected with the ninetieth anniversary. Rev. William D. Beach, Rev. Arch Tremayne, and Rev. Albert Hall Marion, superintendent of the New Haven District, were among those who adorned the occasion by their words and presence. The week's program was under the direction of Rev. Alson J. Smith, the pastor.

* *

Robert Luccock, son of Dr. Halford E. Luccock, will succeed Rev. Arthur Amrein at the Methodist Church in Plainville. The Amreins sailed from San Francisco for missionary service in India on March 20. Mr. Luccock was graduated from Yale in 1938 and will complete his seminary course at Union this May, with the prospect of full ordination at the coming session of the New York East Conference, which will begin at Hanson Place-Central Church, Brooklyn, on May 14.

* *

The Methodist churches of New Haven will hold a union three-hour Good Friday service at First Church from noon to 3 P.M. "The Affirmations of Jesus" will be the theme to which the members of the local Methodist clergy will address themselves.

Lenten preaching missions are being conducted at Park Church, New Haven; New Britain, Meriden, and Derby.

* *

Though occupying an inferior position numerically, the Methodist churches and especially the Methodist ministers of the state are showing a leadership in matters pertaining to the social gospel which is all out of proportion to their numbers. The new weekly Labor publication, *News of Connecticut*, not only is edited by a local preacher, Calvin Sutherlin, but has on its editorial board Rev. Alson J. Smith of South Meriden and during its short existence of two months has published full-page articles written by two or three other well-known clergymen of the Methodist denomination. The suggestion of Mr. George Hull, legislative representative of the Connecticut Taxpayers' Association, that what Connecticut needs is a "Baby-Dies Committee" to ferret out "Communistic activities," including the records of ministers in the Methodist Federation for Social Service, prompted *News of Connecticut's* Smith to say: "If Mr. Hull ever gets his wish and begins nibbling at the Methodist Federation members in Connecticut, he will doubtless discover, as did Congressman Dies, that he has bitten off much more than he can comfortably chew." And at the March meeting of the Methodist Ministers' Association of New Haven and Vicinity, a resolution on the fire that took the lives of ten workmen at the Quilt and Pad Co., February 5, was passed which not only expressed "sympathy for the families of the victims" but called for "restitution and complete justice and such an increase in the inspection staff of the State Labor Department as would make the repetition of such a holocaust improbable."

* *

A sum exceeding $3000 is reported to have been collected in Methodist churches of the New Haven District on Compassion Sunday, March 5. The Compassion Sunday preacher at St. Andrew's, New Haven, was Bishop Francis J. McConnell, who remained to address the forum at Summerfield Church the same evening.

* *

More than sixty-five young people, most of them members of probationary membership classes from First Church, Stamford; Summerfield, Park, and St. Andrew's churches, New Haven; Hamden Plains, and Seymour, made a motor tour of significant centers of church life in New York City last Saturday, March 22, visiting during the day St. Mark's Church in Harlem, Riverside Church, Union Seminary, the Church of All Nations, and Old John Street Church. This is the fifth year of these educational tours, which have proved increasingly popular.

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Reader Writes

★

A Chance to Help

I wonder how many of our Methoc people know what happens to a man wl the gates of a prison close behind him. Cl victed of breaking the law, the state demar that he give to it a number of years in p ment. But what happens to the man himse It is easy for him to grow discouraged, l ter, and cynical.

At the Massachusetts State Prison Charlestown the chaplains seriously belic that religion can be the greatest redempt force in the life of prisoners. In this institution, some of the walls of which w built in 1803, there is at present but one b and dingy auditorium where all group me ings are held. Moving pictures, enterta ments, and all religious services have to held in this place. The difficulty in condu ing a helpful religious service in such s roundings is almost insurmountable.

Under the leadership of the present cha lain, Rev. Howard Kellett, a new Protesta chapel is being built in one of the larg vacant rooms in the prison. It is to be simple, attractive, and worshipful sanctua Here will be the kind of atmosphere in whi the Spirit of the living God may speak those who so desperately need Him.

All the work of remodeling is being do by inmates. The cost of materials is bei asked from those who care for human ne Are you one of these? The urgent need present is money for chairs, a small orga an altar, the pulpit and lectern. I hope th we Methodists may have some share in t provision of this new Protestant chapel. W you let me know what you will do?

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ina Letter—

NTRAL CONFERENCE FOR ALL CHINA

.PARATIONS FOR FIRST MEETING SINCE NION—LARGEST DELEGATED METHODIST CONFERENCE EVER HELD IN CHINA

HANGHAI, CHINA, MARCH 10.—The Meth- t clans are gathering—that is to say, some he delegations have started their long trek attend the China Central Conference. s first session of our newly united church v for all China is scheduled to convene Shanghai on March 26. The Moore norial Church will be host. To attend gathering, 112 delegates have been ted from nine Annual Conferences. The gan Provisional Conference, barred from ial representation by the decision of the icial Council of The Methodist Church, nevertheless have two delegates present help integrate the work of the former hodist Protestant Church. It has not been to arrange travel for these many persons n all parts of China. For the West China nference delegation to fly out and back e only practical way) will cost as much the total amount budgeted for the Conence. The Fukien delegations will have run the naval blockade of the coast. And ere they can do that, a good many of m will have to hike for two days over gh, steep mountains—a trip that your corpondent took recently with such disastrous lts to his feet and to his leg muscles t for days afterward he had difficulty in lking up and down stairs.

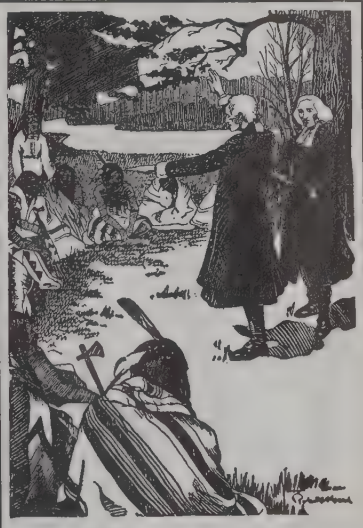
Only a wide-spread and deep conviction the importance of holding this Conference this time overcame many counsels to stpone until a more propitious time. It s felt that, as a large section of the newly ited Methodist Church, we in China could t afford longer to remain apart and unquainted with each other. Important reorganization and constructive planning is led for in the midst of war. Also, it is nerally agreed that we should not longer lay the increase in the staff of episcopal ders. Four years ago the Central Conence decided not to avail itself of its thority to elect an increased number of hops. But this year it has been impossible find any disposition not to elect the full ota. It appears certain that three men ll be elected to join Bishop Ralph A. Ward leading the church through the difficult adrennium ahead. Warfare has imposed any restrictions to travel and has intensid numerous problems that call for the mediate intimate attention of the bishops. Bishop and Mrs. John Gowdy have been ven a magnificent send-off from Foochow. thirty-eight years of residence there they ve built themselves into the church, into any institutions, and into a multitude of es. College presidents and domestic sernts, government officials and humble olies rise up to call them blessed and will iss them sorely. I was in Foochow when ey said their final "Farewell." The bishop as deeply and visibly moved by the affecnate demonstration at the riverside as he pped on to the litle river sampan amid the banging of firecrackers. Since then he has been in Shanghai conferring with Bishop Ward on the problems of the church throughout China. Together the two bishops are preparing the Episcopal Address, which is scheduled for presentation to the Central Conference on the opening morning following the communion of the Lord's Supper.

The Conference this time is to organize itself into four working committees (standing or legislative committees) which will meet simultaneously each afternoon. These in order are: I. The Church and Its Mission; II. The Ministry; III. Education; IV. Organization and Finance. The first of these will combine what is usually spoken of as the "State of the Church," with several of its lines of activity, such as medical work, literature, deaconess and other women's work. The second committee will deal with the position of the minister, his duties and ministry, and all phases of the work usually handled by the Committee on the Episcopacy. The Committee on Education will deal with schools, training of the ministry and of the church membership, and with other aspects of religious education. The fourth committee in American church lingo might be called "Temporal Economy." It will be charged with drawing up the details of Central and Annual Conference organization, that of the Executive Board and the Field Committee provided for under the new Mission Board legislation, and all questions of property and finance. There seems to be plenty to keep these committees engaged for the full ten days.

The Entertainment Committee of the Conference has provided a series of evening sessions that should prove informing and inspirational. One feature will be a Pageant of Methodism prepared by the religious education department of the McTyeire School for Girls. In this and in the special preparation of worship services, the students of the Nanking Theological Seminary are cooperating. Dr. Z. T. Kaung is the host pastor; President Y. C. Yang of Soochow University is chairman of the Central Conference Preparation Committee. Both of these men have been delegates to General Conference and know how it is done. Dr. Yang has just left for deputation work in America.

This Central Conference will be the largest delegated Conference Methodism has ever held in China. It will have a larger proportion of foreign missionary delegates than in some previous sessions, about a third of those attending being of this group. There is a good representation of women; one Annual Conference elected only women as lay delegates! The list of delegates and alternates includes three college and three theological seminary presidents, the general secretary of the National Christian Council and the associate secretary of the Church of Christ in China (he retains his Methodist Conference membership even in that position). A very large proportion of the delegates have sat in previous sessions of the Central Conference and about thirty per cent of them have had General Conference experience.

A subcommittee has been at work for some months translating essential parts of the 1940 Discipline. Much of this material will be included in the Conference Handbook. It is anticipated that the Conference will provide for continuing the preparation of a Chinese edition of the Discipline which will include the legislation adopted by this Central Conference session and such ritual



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forms as may be worked out for the Chinese church.

Shortly before the convening of this Central Conference has come the publication of Dr. Harry W. Worley's doctor's dissertation. It is an historical treatment of the development of the Central Conference. It is his thesis that this provided the basis in experience for the organization of the united church around the Jurisdictional Conferences, which are in reality an adaptation to American soil of the Central Conference. Delegates-elect who have an opportunity to read Dr. Worley's attractively published work will approach their task in this Conference with an added appreciation of the dignity and responsibility which the church has conferred on them.

Mails across the Pacific are relatively few and irregular these days, but it is hoped that this letter may reach Boston about the time the Central Conference adjourns. It may be possible to cable to ZIONS HERALD important actions taken. [See page 343 of this issue.—EDITOR.] The first news to reach China from the Southern Asia Central Conference came in a Clipper-mail letter from the editor of this alert church weekly. The election of S. K. Mondol and C. D. Rockey to the episcopacy is hailed with satisfaction among their large circle of friends in this country.

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A "True Gentleman of God"

The New England Southern Conference lost one of its most highly regarded retired members in the death of Rev. Florus L. Streeter, which, as previously announced, occurred Sunday, March 16, at the home of his son Daniel in Glastonbury, Conn. Mr. Streeter overcame physical handicaps and family bereavements in a spirit of gentleness and courage. His quiet, dignified bearing and his warm-hearted, sympathetic spirit made his ministry one of outstanding pastoral effectiveness. He was one of the "true gentlemen of God."

Mr. Streeter was born February 5, 1861, at Weedsport, N. Y. He was graduated in 1892

THE LATE REV. F. L. STREETER

from Drew Theological Seminary, Madison, N. J., and entered upon his ministry in the New England Southern Conference. Over a period of forty-two years, he held twelve pastorates, which included churches at Falmouth, Mass., Norwich, Conn., Providence, Phenix, Pawtucket, and Newport, R. I., New Bedford, Whitman, South Braintree, and Edgartown, Mass., and Portland, Conn., where he ended his ministry.

On June 28, 1899, he married Iva Macy Wade of Providence, R. I. She died at Whitman, Mass., June 6, 1914.

Surviving Mr. Streeter are two sons, Professor Harold W. Streeter of Easton, Pa., and Daniel I. Streeter of Glastonbury, Conn.; two daughters, Miss Helen M. Streeter of West Hartford, Conn., and Mrs. James Jenkins of Hingham, Mass., and four grandchildren. He also leaves two sisters, Mrs. Ida M. Sheldon and Miss Anna F. Streeter, both of Weedsport, N. Y.

Funeral services were held on Tuesday afternoon, March 18, at the church in Portland, Conn., with Rev. Marvin S. Stoc pastor, Rev. Leonard C. Harris of Nor Conn., district superintendent, and Horatio H. Crawford of Moodus, Conn. ciating. A second service was held at W port, N. Y., where interment will later place.

BOOKS

Prayer and Health

HOW TO FIND HEALTH THROUGH PR By Glenn Clark. Harper & Brothers: York. Price, $1.50.

Books that promise health and harm and inner peace through mental adjust have for a long time been very popular this is one of the most popular of then The idea that physical health and in peace and poise are definitely related longer needs to be labored. The power c prayer of faith to save the sick has been onstrated many times. However, the r may be tempted sometimes to feel that Clark makes it too easy. For example you are sick and wish to be well, *all need to do* (italics are the reviewer's) breathe out the bad and breathe in the In other words, step into harmony wit back yard swing, into harmony with healing forces in the Kingdom of He itself."

While that technique may seem too si for many readers, the undiscouraged mism of the writer is wholesome in i His "River of Healing," in which are piled the health-giving passages from Scriptures, is a valuable antidote for ph and mental indispositions. As to the book, the water runs swiftly but not deep!

Jesus the Man

THE MAN CHRIST JESUS. By John Knox. lett, Clark & Company: Chicago, York. Price, $1.

This little book, from the mind of a fessor in Chicago University Divinity Sc seeks to bring before the reader the flesh-and-blood Christ. Modern schola has often obscured the figure of Jesus placed in the shadow the reality of the and Teacher who left an unprecedente press on the minds of those who knew

Dr. Knox, with all the equipment scholar in the New Testament field, r theless brings the reader face to face the human Christ, the Man who gave to the church and who made His follo feel that they had been in the presen a personality unique and godlike, whose spell they, once drawn, could again escape.

The book is not unrestrained panegyr the teaching and person of the Master, n is it overly critical or technical. Everyv one feels the reserved statement of the ful student, yet the appreciation of which it sets forth is warm-hearted an author evidently cares deeply for his t It is the *Man* Christ Jesus with whom concerned.

ver Letter—

MICENTENNIAL OF HISTORICAL SOCIETY

op Baxter at Iliff—Chancellor uncan and His Successor—Local Boy Makes Good

nver, Col., March 30.—Dearth of cor-ndence from Denver of late is not to be rued as evidence that nothing is hap-g hereabouts. Indeed, the exact oppo- true. If explanations were needed, they l be found in the next sentence. Since ast letter we have been much afield. included leisurely wanderings through leep South, and earlier in the fall to aunts in Pennsylvania. With headquar-at Pottsville, "gateway to the anthra- we found pleasant fellowship among boring pastors and attended an interest-subdistrict meeting at Williamstown. is impressed with the quality of minis- personnel here, where Drew and Bos-ppear to share quite equally as supply es.

* *

hop Bruce R. Baxter of Portland made st appearance in Denver since his recent nation to episcopal responsibilities, as uest of the Iliff School of Theology. He the top attraction at the fifth annual ders Day banquet, choosing to speak he subject "What's Right with the d?" The bishop contended that in days as these, filled with dark forebodings, are prone to yield to trends in which of the more hopeful signs of the times ither ignored or forgotten. Although all t yet right with the world, God is still is heaven, deep redemptive forces are ly at work, and the day of our deliv-e may not be as remote as some would e.

* *

rtzell Spence was growing up in a er parsonage home some twenty or years ago. We may guess that he would been last to foresee himself the author 1940 "best seller." He sensed the lights shadows of parsonage life, and has told tory of his parson father's life and per-ity in a tenderly sympathetic mood. Rev. am H. Spence was a forceful and some- eccentric Methodist preacher who stood is convictions and kept faith to the end. known among his fellows as "Bill" ce, he was loved by them and the con-ations he served, but best of all, he kept confidence of his son and biographer. Foot in Heaven" is done so well that s attracted the attention of a film pro-r, and presently Brother Spence will be he screen. The author has reserved full to estoppel of whatever in his judg-ment might be construed as slighting reference, either to his father or to the ministerial calling as such.

* *

Radio programs were interrupted Friday evening, March 7, to flash the news of the sudden death of David Shaw Duncan, chancellor of the University of Denver. On Tuesday evening Dr. Duncan attended the Founder's Day dinner, making the principal address. Listeners remarked they had never heard him speak more eloquently. Two evenings later, with Mrs. Duncan, he was a guest of honor at the Historical Society anniversary dinner, and appeared in usual health. On Friday evening, after an illness of less than three hours, in his sixty-fourth year the chancellor ceased at once to work and to live. Dr. Duncan was a Scot, native of Aberdeen. He grew up in the mining regions of Pennsylvania. He was a teacher born and found true contentment in the lecture room. He began as an instructor in the university in 1904, advancing from one post to another until 1935, when he was named to the vacancy created by the call of Dr. Hunter to the headship of the University of Oregon. Dr. Duncan was small of stature but great in mind and spirit. He was regarded as one of the ablest interpreters of current history in the West. There is singular fitness in the manner of his going, in that it came at the peak of his career, without undertone or anticlimax. He had requested the trustees to relieve him of active responsibilities some months ago, and was only waiting the arrival of his successor. He lived a full and unusually useful life.

Tidings of the sudden passing of Chancellor Duncan reached the chancellor-elect while en route to Denver with his family by motor. Thus, sooner than anticipated, he enters at once upon full administrative duties. Caleb Franklin Gates, now head of the University of Denver, comes to his new task with approved qualifications. He was born in Turkey less than forty years ago, son of Caleb Franklin Gates, then president of Robert College at Constantinople. His enthusiasm for the mountains is traced to early experiences among the Balkan ranges. He was a Rhodes scholar at Oxford, and after further academic training, came to the faculty of Princeton, with which he was connected at the time of his call to Denver. Dr. Gates begins his service to "The Pioneer Educational Institution of the West" under the most favorable circumstances.

* *

One of the high days of the church calendar was the dinner on March 6 in observance of the semicentennial of the Colorado Methodist Historical Society. Methodists from far and near assembled to mark an event that becomes increasingly significant with the years. Rev. Donald H. Tippett, pastor of First Church, Los Angeles, came as guest of honor to give the address of the evening. He dwelt upon the circumstances that shaped the religious destinies of the vast inland empire once known as the Louisiana Purchase, of which Colorado was a part. More than four hundred persons heard the address. A letter of greeting was read from the one surviving member of the Annual Conference who was present when the society came into being in 1891. He is Rev. A. L. T. Ewert, now approaching his fourscore and ten. Dr. Ewert is a native of Prussia and was brought to America in early childhood. Feeling himself called to the ministry, he was destined to become one of Methodism's most useful servants. He is living out his sunset years at Riverside, Cal.

* *

It is pardonable to refer with pride to native sons who make good in their chosen field. It was appropriate for Don Tippett to come back to Denver from Los Angeles to give the address on the occasion of the

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golden anniversary dinner of the Historical Society on the evening of March 6. He was born at Central City forty-five years ago, the only son of Cornish parents. In the early days the famous camp was a fair cross-section of Cornwall, including a Methodist parish in which several local preachers following a "plan," after the manner of the old English circuit, made regular visits to surrounding villages conducting Sunday services in a most acceptable way. Don was received to membership in the Colorado Conference twenty years ago, serving apprenticeships in Boulder County, Denver, and Gunnison. Thence he went to the Church of All Nations in New York City. He was in the midst of a happy ministry in Bexley Church, Columbus, Ohio, when he was called to the pulpit of the great West-coast church last October. Dr. Tippett often returns to wander among the hills about his native town.

* *

After an exceptional ministry of more than a dozen years in the parish of the Messiah Lutheran Church, Rev. Wilson P. Ard has just terminated his term of service in the Denver church to accept the pastorate of an important congregation in Hagerstown, Md. When Mr. Ard came to Denver he found a small and struggling constituency, which has grown to be one of the influential organizations in the city. In addition to his record as an attractive preacher, Dr. Ard has been in steady demand as a counselor and speaker on occasions of city-wide interest. The good wishes of his friends follow him.

* *

The long and distinguished career of Rev. Charles B. Wilcox as a preacher of the Word came to a close early in the year with his death at the age of eighty-nine. Dr. Wilcox occupied some of the conspicuous pulpits of Methodism, including churches in St. Paul, Kansas City, Denver, and Colorado Springs. He was a member of the General Conference of 1912. His one ambition was to be a good minister of Jesus Christ, and he never served in any other capacity than the pastorate. He was a great soul as well as a great preacher and was universally beloved. His favorite theme was the hope of immortality, which he expounded with power. Almost the same week came the news of the translation, at an advanced age, of Rev. John R. Wood, long retired and long known as the St. John of the Colorado Conference. He was everywhere loved for the simplicity and beauty of his everyday life and character. The recent sudden death of Rev. Emanuel L. Chiesa, pastor of Simpson Church in Denver, and long treasurer of the Conference, was a distinct shock to his brethren of the Conference as well as to his congregation. He was active in many forms of community service and laid down his tasks in the prime of his years. Mr. Chiesa was born in Genoa, Italy. Brought to America in early childhood, he came in contact with Methodist influences which led him eventually into the office of the ministry. He was a good and useful man.

* *

Rev. Edgar Wahlberg of Grace Church and Rev. Dick West of Wheatridge are serving as chaplains of the senate and the house respectively in the Colorado State Assembly.

Rev. Kenneth Sausaman has been transferred from Rocky Ford to Englewood, Denver, exchanging with Rev. Roy O. Hills, who returns to Rocky Ford, which was a former charge.

Among the churches that have recently refinanced or entirely retired bonded obligations of long standing are Keensburg, Greeley District, and Christ Church and Washington Park in Denver.

Under the leadership of Rev. L. H. Sweetland, the Loveland church has just completed a week devoted to the celebration of its seventy-fifth anniversary. A feature of the event is the appearance of a sixty-page volume containing pictures of figures of the past and the present, and a recital of the history of this important church from the beginning.

After a long and tedious struggle, at the present moment it seems that the anti-loan shark bill will pass both houses of the State Assembly. The loan sharks have infested the lobbies shamelessly and for a time stood to win, but pressure from the churches and the reform agencies has been overwhelming.

FRANK R. HOLLENBACK.

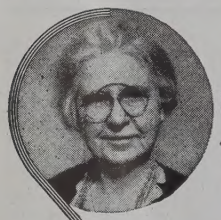
Conference Women's Meeting

There was a fine attendance at the first annual meeting of the New England Southern Conference Woman's Society of Christian Service, held on Thursday, March 27, at Washington Park Methodist Church, Providence, R. I. Four hundred women were ent for the whole or part of the day.

The morning session opened with a come by Mrs. Hayes, the hostess presi Mrs. John Atwood, Conference secreta spiritual life, led in devotions, assiste Mrs. Ruth Leach. A business session lowed, the Conference president, Mrs. H Holehouse, presiding. Two vacancies o Conference board have been filled: Mrs. W. Thompson, Newport, R. I., secreta Christian social relations and local c activities; Mrs. J. Bernard Gates, East mouth, Mass., secretary of young wo work. Two members elected to the C ence Deaconess Board are Mrs. H Austin, Fall River, Mass., and Mrs. Ed A. Sayre, Providence, R. I. The mo program closed with a round-table p conducted by the Conference officers.

Luncheon was served by the M Couples' Club of Washington Park Ch Mrs. Stephen Green, chairman. An tive session with Mrs. Holehouse foll the luncheon.

The afternoon program opened devotions led by Mrs. Atwood. Mrs. B and Mrs. Story reported the Jurisdic meeting at Pittsburgh. Mrs. Helen B of New York spoke on the duties of odist women in regard to Christian relations and local church activities. A of children from the entertaining c presented a Junior Stewardship Candl



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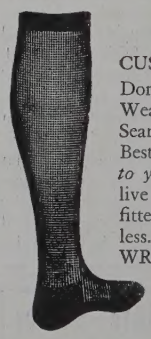

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e and then a two-act sketch on migrant A chorus of girls from Silver Lake ; under the direction of Miss Ethel , sang.

ner was served in the gymnasium. Miss Stenhouse conducted an "Information, " period after dinner.

. Bourne's address in the evening con- l woman's work in the church.

MRS. JAMES A. THOMPSON, Rec. Sec.

w Hampshire Conference

STREET METHODIST CHURCH, NASHUA, N. H.

dnesday, April 16—9.30 A.M., Board of erial Training. 10, Board of Confer- Claimants. 1.30 P.M., opening session, devotions led by Bishop G. Bromley n; organization of Conference; greet- Mayor Eugene Lemay, Rev. Reamer Mrs. Howard Knight, and Warren memorial service; reports of district ntendents; business. 6, Fellowship Sup- n Universalist Church. 7.30, missions ducation: addresses, Dr. E. D. Kohl- Board of Missions and Church Exten- and Mrs. Mary McLeod Bethune, pres- of Bethune-Cookman College, Daytona , Fla.

rsday—8.30 A.M., Quiet Hour, F. P. er. 9, business session. 10.30, World e Hour; address, Dr. W. F. Quillian, of Missions and Church Extension. Prophetic Hour: address, "The Min- n His Search for Truth," Dr. W. R. , Brookline, Mass. 12.30 P.M., Pilgrim egational Church, luncheon with pro- Woman's Society of Christian Service. Conference church, meeting of Woman's y of Christian Service: speaker, Mrs. B. Bourne, Board of Missions and h Extension. 2, Baptist Church, meet- charge lay leaders; speaker, Edgar T. , General Board of Lay Activities. business session of Conference. 6, Bap- hurch, dinner meeting in interest of dist Federation for Social Service: er, Rev. Charles C. Webber, New York. service in interest of Lay Activities: er, Edgar T. Welch.

day—8.30 A.M., Quiet Hour, W. E. ner. 9, business session; address, Rev. es C. Webber. 11.30, Prophetic Hour: address, Bishop Oxnam. 2 P.M., business session. 4, Church of the Good Shepherd, reception to ministers' wives. 7.30, musical program; lecture, "After the War—What?," Bishop Oxnam.

Saturday—8.30 A.M., Quiet Hour, E. A. Miller. 9, business session; reception of class with address by Bishop Oxnam. 11.30, Prophetic Hour; address, "The Minister as a Messenger of Faith," Dr. Alan Lorimer, Manchester. 1-2 P.M., Pilgrim Congregational Church, registration for Methodist Youth Rally. 2-4, organized recreation at Y. M. C. A. 6, banquet, Y. M. C. A.: toastmaster, A. B. Thompson. 7.30, Conference church, Youth Convention: speaker, Rev. John Q. Schisler, Nashville, Tenn. 9, candlelight service in charge of J. N. Barrett.

Sunday—8.30 A.M., holy communion. 10.30, morning worship with sermon by Bishop Oxnam. 3 P.M., ordination service. 7.30, evangelistic service: sermon, Dr. Raymond H. Huse, Syracuse, N. Y.; reading of appointments.

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WM. LINCOLN PALMER AND OUR THREE CHILDREN

Church Register

HERALD CALENDAR

Boston Methodist Social Union, Hayden Memorial Building, 685 Commonwealth Avenue, April 21
Council of Bishops, Nashville, Tenn., May 9
Rural Life Sunday, May 18
Boston University Commencement, June 7-9
Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18
Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham, September 1-5
Board of Missions and Church Extension, Annual Meeting, St. Louis, Mo., December 1-6
Second National Methodist Student Conference, Urbana, Ill., December 29-January 2

W. S. C. S.—Lynn District Woman's Society of Christian Service, April 25, First Church, Everett. Morning session, 10.30: Achievement Meeting in charge of district secretaries; business. Luncheon. Afternoon session, 1.45: speaker, Mrs. Marion Rudkin of Beverly; subject, "The Larger Vision."

NEW BOOKS FOR OLD—Do you want to trade old books for new? Dr. William L. Stidger of the department of homiletics in Boston University School of Theology wants to get hold of some of his own books which are now out of print, and will send in exchange for each of these books one of his more recent publications. The books he desires for the Boston library are: "Standing Room Only," "That God's House May Be Filled," "There Are Sermons in Books," "Finding God in Books," "Building Up the Mid-Week Meeting," "Symphonic Sermons," "Men of the Great Redemption," and "Giant Hours with Poet Preachers." Address him at 72 Mount Vernon Street, Boston.

N. B.—NEW ENGLAND CONFERENCE! All reports for pre-Conference Book must reach 94 Franklin Street, Greenfield, *not later than* April 15. *Audits* with financial reports. Reports received earlier will greatly help the secretary. Please act accordingly.

G. ALBERT HIGGINS.

NOTICE—The annual meeting of the Preachers' Aid Society of the Maine Conference of The Methodist Church will be held at Caribou, Maine, April 24. A proposal to amend Section 2, Article 4, of the by-laws has been sent to the secretary and will be submitted for action.

ERNEST HEYWOOD, Sec.

Baltimore Area Activities

A series of educational and inspirational meetings was held in the Baltimore Area, March 25-27, under the leadership of Bishop A. P. Shaw, the presiding bishop of that Area. The meetings took place in the Sharp Street Church, Baltimore; Asbury Church, Washington, and Tindley Temple, Philadelphia. The purpose of the series as stated by Bishop Shaw was to acquaint the Area with the new program and set-up of The Methodist Church. A feature of the program was the inspirational address given at the evening meetings by Bishop L. H. King of the Atlanta Area, who discussed some phases of the religious and educational program of the church. Among the religious leaders and laymen who participated in the series were Dr. E. A. Love of the Board of Missions and Church Extension, Dr. A. R. Howard of the Board of Temperance, Dr. N. J. Crolley of the Board of Pensions, Dr. John W. Haywood, president of Morristown College, Dr. David Jones, president of Bennett College, and Rev. J. J. Seabrook, director of religious education at Langston University.

Bishop Shaw was a recent visitor to New York, where he gave attention to the interests of churches in the Central Jurisdiction. He is looking forward to the extension of Methodist work among Negroes in New York, and is contemplating the acquisition of one or two new churches.

CLEVELAND G. ALLEN.

Miscellaneous Advertisements

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"A Light Shining in Darkness"

(Photograph by Richard Doty, a Recent Graduate of Boston University School of Theology)

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

FOR A HUNDRED YEARS John Greenleaf Whittier's faith in a good God and the kind of immortality His power has provided for men, has been the major motif of the philosophy taught at Boston University School of Theology. Borden Parker Bowne made it the cornerstone of his shining Temple of Truth, the philosophy of PERSONALISM. His successors at the School of Theology, Dr. Albert C. Knudson, Dr. Edgar S. Brightman, and Dr. Francis L. Strickland, have undergirded and adorned that sun-white superstructure. Consequently its faith shines today—through the lowering clouds of cynicism and atheism—*the light that lighteth every man coming into the world* and leaving it for *that undiscovered country whence no traveler returns.*

Alleluia! Alleluia!